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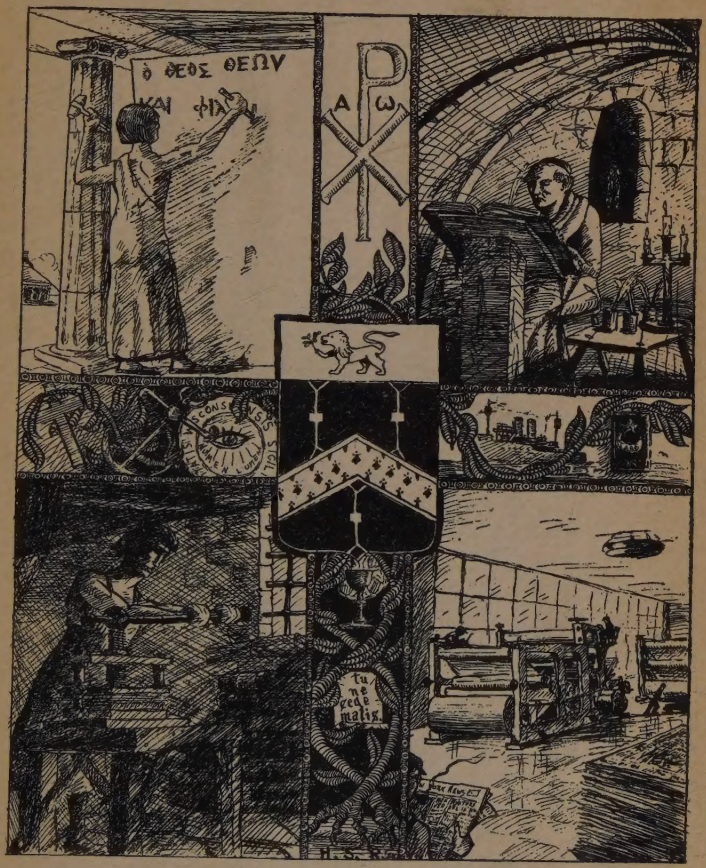

Henry Scott Rubel

Modernism, Fundamentalism, and Catholicism

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DEDICATION

TO THREE ANGLICAN CLERGYMEN IN THE CITY OF TORONTO,
CANADA, WHO REPRESENT THE THREE SCHOOLS OF THOUGHT
PORTRAYED IN THE FOLLOWING PAGES, AND TO
WHOM THE AUTHOR HAD OPPORTUNITY TO
LISTEN DURING STUDENT DAYS,
THIS BOOK IS RESPECT-
FULLY DEDICATED

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PREFACE

THE following pages attempt to ascertain the motives, aims, and emotions, which underlie the three movements of thought popularly known as Modernism, Fundamentalism, and Catholicism. The distinctive phases of each system, familiar enough in themselves, are set down with the purpose of reviewing them in the light of their mutual relations. The topics dealt with are presented in outline only, leaving many details to be filled in out of works devoted expressly to those subjects. In this respect the book may serve as a guide for more extended reading.

Each of the first three parts aims to support its own viewpoint. The fourth, that on Reunion, endeavors to trace the three movements to a probable denouement. Modernism, since it tends to reject any notion of a supernatural revelation from Almighty God, will work towards a religion without an authoritative Bible, without doctrinal requirements, and without a creed. Fundamentalism, on the other hand, being based upon principles which are assailed on all sides and which appear to become less and less tenable, will ultimately

acknowledge the authority of the Church and become reconciled to Catholicism. There will thus emerge but two organizations of professing Christians, one Liberal, resting final authority in the individual, the other Catholic, obedient to the mind of the Church.

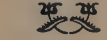
The author is under obligation to so many books and friends that he cannot attempt to enumerate them. But it is a great pleasure to him to express particular gratitude to the editors of the *Living Church,* and of the *American Church Monthly,* for the many valuable hints found in those magazines, as well as to Mr. Rollin Lynde Hartt for his four articles on *The War in the Churches.* He also wishes to thank Dr. George Ross Wells, Professor of Psychology, School of Religious Pedagogy, The Hartford Seminary Foundation, for his valuable suggestions and criticisms.

WILLIAM H. SMITH.

PART I

MODERNISM

MUCH of present-day indifference toward the Bible is due to the faulty theology of the past generation. Their theory of inspiration taught, without just reason, that every word of Scripture was written down at the express dictation of Almighty God, and that therefore it was wrong to question any statement found therein. This teaching has resulted in such confusion, distress, and unbelief, that the Bible has fallen into disrepute. What we must now do is to teach people the truth about the Bible.



"Perilous heresy to welcome modern ways of thinking in religion? The shoe is on the other foot. Our children are going to schools and colleges where scientific methods of thinking are taken for granted; where they underlie all studies and are involved in all results; and the most ruinous blow that can be struck against the faith of the youth is to make them choose between scientific thinking and the Gospel." DR. HARRY EMERSON FOSDICK.

CHAPTER ONE

A Rejection of Authority

THE term Modernism originated in the Roman Catholic Communion. Long before Pope Pius X pronounced his condemnation, the word signified a desire to retain Christian values while abandoning the facts from which those values are derived. The publication of the famous encyclical *Pascendi,* on the 8th of September, 1907, put an end to Modernism so far as the Roman Church was concerned.

Roman Modernism

Radical thinkers in Roman Catholic universities had begun to teach that faith had no necessary relation to historic fact. Whether the so-called facts in the life of our Lord were true or not made no essential difference; the facts might be denied and at the same time retained as ideas of faith. In a word, the historicity of Christianity mattered little, the vital thing being the power of Christian ideas.

One such apologist, M. Loisy, maintained that the Gospels were mere patchworks of fact and

legend. He considered Jesus just a highly imaginative peasant who fancied himself the Messiah, and who met his death in a foolhardy and pathetic attempt to establish a theocracy at Jerusalem. But, from his viewpoint, this made no essential difference to faith. Faith fed upon the Church's Christ, not upon the Jesus of history. The Jesus of history was an insignificant figure, not at all to be identified with the Church's Christ, the ideal Christ, the product of Christian faith and love. [1]

"Such an apologetic," writes Dean Inge, "is likely to take away the breath of the ordinary Christian believer. The (Roman) Modernist professes himself ready to admit not only all that a sane and impartial criticism might demand, but the most fantastic theories of the destructive school. And, then, having cheerfully surrendered the whole citadel of orthodox apologetics he turns round and says that nothing is lost"[2]—that is, nothing is lost to faith. Even though Jesus should turn out to be after all nothing but a vain and deluded fanatic, faith would not be affected. Catholic faith would continue just the same, so perfectly does Catholicism express the religious aspirations of man.

[1] Loisy, *Les Evangiles Synoptiques,* Chap. vii.

[2] Inge, *Faith and its Psychology,* Chap. x.

Protestant Modernism

Judged by the Roman standard, Protestant Modernism is openly iconoclastic. "A (Roman) Modernist believes in modernity, but he also believes in tradition. . . . Of the two, his belief in tradition has a certain priority."[1] Not so among Protestant Liberals; these have little use for tradition. As one writer puts it: "They are all uneasy about the creeds, contemptuous of Catholic tradition, disdainful of Sacramentalism. They would prefer to do away with all these, and substitute the *historical Jesus*."[2] They seek a faith founded on fact, not one independent of it. They say it would make a profound difference, not only to the Church's faith but to the very Church itself, if the Gospel history were proven untrustworthy. They deny emphatically that the Church could go on repeating creeds and reciting doctrines which had no essential connection with fact; such would have to be recognized as mere symbols.

Furthermore, very loose in application has the term Modernism become among Protestants, referring to no one school of thought. By some, it is applied to pastors who have an infatuation for modern ideas and modern methods, and by others, to those who refuse to accept a Fundamentalist's Bible. At one time, it refers to men who are unable

[1] Tyrrell, *Christianity at the Cross Roads*, p. 4.
[2] Reverend G. M. Williams, S.S.J.E.

to accept the literal phrasing of the creeds, and at another, to those who have reacted quite strongly from a hard scholasticism. This makes it uncertain just who is and who is not a Modernist. Such very different men as Dean Inge and Dr. Guthrie, Bishop Brent and Dr. Fosdick, Bishop Gore and the erstwhile Bishop of Arkansas, Dr. Brown, are all considered Modernists in their way, but they are poles asunder. Even the world-famed Dr. Sanday does not disclaim the term *Modernity,* and writes: "The name justly describes what I aim at being. I am thinking the thoughts and speaking the language of my own day, and yet, at the same time, keeping all that is essential in the religion of the past." If such is Modernism, all are Modernists.

Modernism and Liberalism

Although popular usage makes Modernism and Liberalism synonymous, they are not really so. "Modernism proclaims itself as a mental attitude rather than a doctrine: the attitude is one of large trust in modern discoveries and ideas, notably those grouped under natural science, biblical criticism, history and psychology of religion, and (deeper than all these) a partly agnostic, relativist philosophy, which is skeptical of all that claims to be absolute truth. Modernists like to have these *winds of doctrine* blow freely through

the old Church, clearing away the dust and stuffiness, bringing inside the same sweet, springtime air as there is outside. Let Nature into the Church, and if Nature doesn't feel at home there, fix up the Church to suit her; for Modernism is, in the fibre of its being, naturalistic: the forces, the uniformities, of observable nature are its accepted truths; and the supernatural, especially if it be miraculous, is outside the range of its belief.

"Much the same thing can be said of Liberalism. But Modernism has this specific difference: it values Catholic religious experience, and its underlying philosophy generally is not the rather stodgy naturalism of our fathers, but the much more thrilling, dynamic, vital pragmatism of our own day. Liberalism exalts nature because it is always the same; Modernism exalts nature because it is never the same, but is always rushing on into something new. Liberalism anathematizes orthodoxy for believing in supernatural novelties introduced into nature; Modernism anathematizes orthodoxy for believing in sameness, external reality, in the supernatural life. Both are strongly prejudiced against the idea of a body of truth, revealed in the natural sphere, but by supernatural causation, once for all." [1]

[1] M.B.S. in *American Church Monthly*, p. 152, April 1925.

Modernism An Attitude of Mind

The Pope's encyclical defines Modernism as an attitude of mind which rejects the authority of both the Scriptures and the Catholic Church. Here there is a definite delimiting of the meaning of Modernism, but, as already observed, no such delimitation is recognized in popular usage. For instance, according to the late Dr. Newman Smyth, "Modernism is a certain attitude of mind corresponding to our times; is a tendency of thought rather than a body of doctrine; the vitalizing spirit making all things new rather than a full-grown and completed theology; an intellectual method rather than a formulated creed." Nevertheless, Modernism does refuse to acknowledge authority when fixed and arbitrary; but it does so presumably in order to establish a more convincing authority and to change blind assent into rational adherence. In this refusal, moreover, Modernists affirm that they are not conscious of any disloyalty to the Church, or of any rejection of the true authority of Scripture.

Discussing Professor Gardiner's affirmation that Modernism is based upon evolution in science and the critical method in history, the Reverend Dr. J. G. H. Barry says: "If he means that the methods of science and historical criticism are to be used in the study of the Christian religion *as far as they will apply* he is simply stating what

any student does today." But it is probable Dr. Gardiner implies more than that. We may presume he means that there are facts in the Christian religion which cannot be tested by the methods he mentions, and that Modernists resent and protest against having to accept them merely upon authority. Modernism is an effort to support and rationalize religion by making a clear-cut distinction between facts of scientific value and facts of theoretic value. The acceptance of the latter they feel should be left entirely to the individual mind and conscience.

According to the quip of one who sees the old scholasticism of the Church as the very antithesis of the method employed by modern Churchmen, the old way says: "No thinking is allowed here except such as brings you to specified conclusions. These prescribed opinions we will give you in advance of your thinking; now think, but only so as to reach these results." This distinction is not as true, however, as it is facetious. The question concerns the value and the all-sufficiency of one method rather than any difference in method employed by Modernists and other educated men in the pursuit of their studies.

Modernism tends to rely absolutely upon the scientific method and is very unwilling to acknowledge any doctrine really authoritative which cannot be established thereby. Moreover, Modernists insist upon the validity of whatever conclusions

they achieve by their sole criterion, even though the study center upon the New Testament or upon our Lord. They refuse to take anything for granted, and "all Catholic theology, even in its fundamental principles, the general philosophy of religion, divine law, and the laws which govern our knowledge of God, come up for judgment before this new Court of Assize." [1]

[1] Loisy, *Simples réflexions sur le décret 'Lamentabili' et sur l'encyclique 'Pascendi'*, p. 24.

CHAPTER TWO

Reconciling Theology to Modern Thought

PRIMARILY Modernism is motivated by the need for a reconciliation between theology and modern thought. The difference between traditional theology and the teaching of modern education is notorious. The first presupposes that the universe came into being by special acts of creation; the second teaches the evolutionary hypothesis. One is based upon the principle of supernatural intervention; the other assumes nothing but the orderly process of natural law. The former implies, even though it is not directly preached, that our first parents lost a created innocence; the latter knows nothing but one continuous ascent from the lower to the higher, from the non-moral to the moral.

Evolution and Religion

Evolution explains all human institutions. This applies even to religion, the higher religions having all been derived from lesser forms. Each stage or development has been built upon what has gone before. The most advanced differ in degree but not in kind from more primitive expressions. The

difference between one and another becomes explicable upon the assumption that they have been conditioned by environment and human genius.

Even the idea of God has been a matter of growth. Once there were many gods, then fewer, and finally but one. Next, there began to be a gradual refinement of man's conception of this one God. The Bible contains a record of such a process. The earliest monotheism depicts a non-ethical kind of God who is little more than a magnified man. Abraham thought of God as almighty but as little else. Moses thought of Him as Jehovah, the God who is one, eternal, and self-existent. The Psalmist took another step forward and thought of Him as the providential keeper of His chosen, as the shepherd of his people Israel. These were but human conceptions of God, and merely tentative. Each age made its own re-statement, its own refinement of the idea, a judgment to be outgrown and superseded by the next generation. For instance, the Articles in the Book of Common Prayer speak of God as having no body, parts, or passions, a statement which conveys so little meaning to the modern student that, without intending to be flippant, one has asked whether this would not describe a vacuum.

Traditional theology, however, knows nothing of the doctrine of evolution. It still assumes that man is substantially the man of biblical creation, and presupposes that the Fall recorded in the

Book of Genesis is, in a very real sense, a fact in history. Upon this doctrine of the Fall has hung the Church's explanations of sin, suffering, and death, not to mention the need for a redeemer of the world. It is around this theory

> "Of man's first disobedience, and the fruit
> Of that forbidden tree, whose mortal taste
> Brought death into the world, and all our woe,
> With loss of Eden, till one greater Man
> Restore us . . ."

that centers the Church's most orthodox teaching. This still is the pivot around which her liturgies turn. But what becomes of this doctrine of the Fall among those who accept evolution as the working hypothesis for all modern investigation? It is not even noticed. A student never meets it. His studies would lead him to suppose that through innumerable ages man has been slowly rising in the scale of existence; and, on every hand, evidence is forthcoming to support that contention.

For example, gravel-bed and silt yield human fossils and human relics of ages long gone by. Discoveries may be seen of human beings, perhaps more ape than man, who lived thousands of years before Genesis was written. Upon investigation the pre-natal human form shows unmistakable signs of this upward climb from lower forms of life. So the evolutionary theory presumes that man has gradually been rising from the less per-

fect to the more perfect, from the non-moral to the moral, and that he has acquired by dint of circumstance his present moral code. In all this there is no suggestion of a Fall. The passage has been little by little from instinct to self-consciousness, and from self-consciousness to morality. In the face of this, the account of the temptation in Genesis savors strongly of ancient folklore, myth, and legend.

Science and the Supernatural

If one thing rather than another is distinctive of orthodoxy it is supernaturalism. "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son"—are words that most certainly characterize Christianity as it has been handed down to us by the Fathers. God is depicted as transcending His creation, as controlling destiny, as punishing sinners, as caring for His people; as a revealing, loving, and wonder-working God.

Supernaturalism, however, finds no place in the modern view of the world: all depends on law, and nothing happens except by the orderly process of natural law. From this viewpoint, supernaturalism is no harmless delusion; it lays a dead hand on religion and with divine sanction imposes primitive moral codes, thereby inhibiting normal

spiritual growth and violating all scientific notions of human development. Accordingly, science refuses to recognize the supernatural, belief in miracles lying entirely beyond its sphere, being, according to Dr. Ames, psychologically incompatible with scientific mental habits.[1]

The Churchman's Predicament

The predicament that faces the modern Churchman is how to recommend the Church to this age; an age in which thought starts at an opposite point from that of our pre-scientific theology. Even though he may not accept all the implications of modernity himself, he sees the danger of appearing to rely on nothing more than the authority of tradition for his teaching, since modern thought deprecates accepting anything merely on authority. His task is difficult because membership in the Church is conditional upon a confession of faith, upon avowed belief in dogmas which rest more upon probability than on proof. There are baffling statements as to the Triune God; as to the nature and birth of Christ; as to the Atonement and Resurrection; and, moreover, in some quarters there is a growing antagonism to all efforts to rationalize these doctrines.

From the modern Churchman's standpoint, belief on authority closes the door of the Church

[1] See E. S. Ames, *Psychology of Religious Experience*, p. 412.

from the very start against those who follow scientific habits of thought. They therefore take exception to this custom in favor of belief on free investigation. They favor a large amount of liberty in the Church and would discard all creedal tests. They think it would be better to permit men to sift the evidence for themselves, so that they may win their own convictions on all matters which are not readily demonstrable.

Liberal brethren recognize that such radical departure from ancient practice might be very disquieting to some, yet they believe that it would enhance the Church's usefulness to this day and age, and that in time men would find for themselves a more rational basis of faith than the constant appeal to the authority of tradition. They seriously question the wisdom of antagonizing the coming generation by insisting on a system within the Church which the rest of the world has outgrown; for, if Dr. Ames is right, not until the Church accepts the viewpoint that her doctrines are only working hypotheses, subject to constant modification and revision, "can religion become domesticated in the modern world and overcome the inner conflict which now crassly separates faith and knowledge from each other."

Doubt Among Students

About fifteen per centum of those who enter college have no religious faith, but this figure

has more than trebled by the time they leave. The seriousness of the situation is expressed in the words of Professor Leuba of Bryn Mawr, who says: "My data would indicate that from forty to fifty per cent. of the students leaving college entertain an idea of God incompatible with the acceptance of the Christian religion even as interpreted by the liberal clergy." [1]

According to Fundamentalists, who protest that we cannot afford to have a system of education which destroys the faith of our children, the undermining of the student's faith is directly traceable to unsafe teaching in the colleges themselves. There is another viewpoint, however. "Anyone who knows the colleges will not be tempted to relieve them altogether from the burden of that charge. But as one deals with young men and women religiously upset, one must often blame their unsettlement not so much upon the colleges as upon Christian churches and Sunday schools, upon religious agencies which taught these young people in the beginning that the Christian Gospel is indissolubly associated with the pre-scientific view of the world in the Scriptures or the creeds; that the Gospel of the Lord Jesus is dependent upon fiat creation or the historic credibility of old miracle narratives. . . . . It is a tragic error thus to set up in the minds of young children

[1] Leuba, *Belief in God and Immortality*, p. 203.

an artificial adhesion between the Gospel and a literal interpretation of Scripture and creed, so that, when education inevitably opens a child's mind, the whole unnatural combination of literalism and spiritual faith collapses." [1]

Instead of ignoring the fact that it is futile to continue offering forms of thought which antedate our scientific era, it is proposed to revise our method of presenting Christianity to students. Permit them to introduce methods into religion which prevail in the class room. Teach them to look for positive faith, not in doctrine, but in a principle of life. Tell them to seek for true religion in a spirit of the heart and soul, not in a book, or a creed, or a Church. If our instruction could thus be modernized, many a youth would then be able to enter into the spiritual inheritance which the Church offers without being unnecessarily harassed by out-worn phrasings of the faith. This is what the Reverend A. H. Gray urges in his book, *As Tommy Sees Us: A Book for Church Folk*. "What I am pleading for," he says, "is that the Church shall offer men a clear and simple presentation of the religion of Jesus divorced from all theological subtleties."

[1] The Rev. H. E. Fosdick, D.D.

CHAPTER THREE

Seeking Freer Interpretations

THE fellowship of Christian people has been wrecked either by questions relating to the Faith of the Church or by matters relating to its Order. Upon these rocks have broken the religious controversies of the ages. Human ambition and self-will have doubtless precipitated many issues, but behind every quarrel has lurked the question of creed and the problem of government. Rome's desire to govern and Constantinople's unwillingness to submit brought about the unhappy schism between the Eastern and the Western Church. The division in the Western Church was the culmination of objections to Rome's right to dictate and to define orthodox belief. So too, the bitter antagonisms which have divided the Protestant world into more than two hundred different bodies find their source either in conflicts over doctrinal interpretations, or in strife over the abuse of ecclesiastical control. This being the case, nothing permanent can be done to restore the visible unity of Christ's Church until a definite solution has been reached regarding the knotty questions which affect Faith and Order.

The way the liberal clergy aim to bring order out of chaos is, first, by insisting on a very proper distinction between fact and interpretation in religious belief; and, second, by demanding that the Church shall take a comprehensive rather than a contracted view of itself. The first applies more particularly to the creeds, and the second to theories regarding the ministry.

The Creeds

Orthodox theology has been wont to regard the historic creeds as possessing a kind of infallible sanction. Within their limits, but only within their limits, reason might have free play. They were the witness of the undivided Church as to the faith once for all delivered, and loyalty made them binding on all men everywhere. So it was that, while men believed in a Ptolemaic universe, few experienced any difficulty in accepting their literal meaning, and small wonder, for there was no incongruity between the creeds and the science of the day. But with the coming of the new cosmology and the rapid growth of the physical sciences scholars began to find it necessary to spiritualize certain statements, until today in some quarters much difficulty is experienced in accepting any statement at its face value. This does not mean that we need merely new language to express old ideas, but that many of the ideas themselves belong to a past generation and are out

of date. Conservative Churchmen object to an unlimited spiritualizing of the creed, but they themselves find it necessary to explain just in what sense they can still say *He descended into Hell,* or *He ascended into Heaven.* Even such explanation goes beyond the principle of free interpretation within the creed to free interpretation of the creed.

The first difficulty concerns God's nature. We cannot think things through without postulating His existence, but when we come to state what we mean by *I believe in God* our troubles begin. One other postulate of thought is that man is made in the image of God, signifying that the same values appear in God as in man. The creeds, however, are not content to say the values of purpose, love, and intelligence appear in God: they claim He is almighty. Such a statement exceeds that which we hope ever to experience. We experience power but not almightiness. Moreover, the almightiness of God conflicts with other conceptions of Him. Would a loving God, who is all-powerful too, permit the innocent to suffer and terrible calamities to befall the human race? Are there not some things which God obviously cannot do? The word *almighty,* applied to God, may be the best we can use to express a truth we feel rather than know, but even to admit as much imputes a non-literal significance to the clause, *I believe in God the Father Almighty.*

Two creedal statements came up for particular discussion in the late controversy; namely, the Virgin Birth of our Lord, and the Resurrection of the Body. The discussion did not center around their truth or falsity, but rather concerned the literal acceptance of these doctrines as essential articles of the Christian faith. Doubts were expressed as to whether such doctrines were really based on Scripture, and as to whether they were required for membership in the early days of the Church. The uppermost thought in the minds of those who provoked the discussion was whether we are justified in making Church membership conditional on the acceptance of doctrines which cannot be experienced, and whether it might not be possible to extend the principle of free interpretation even to these two articles. At no point was any desire evinced to limit the belief of others: those who preferred to believe the creed literally, might do so.

No one hesitates to affirm that Jesus was born of Mary. Such a statement makes no demand on human credulity, evidence of motherhood being universal. To affirm, however, that Jesus had no human father asserts that which lies wholly outside the range of our experience. Jesus may have been supernaturally conceived, but the proof rests upon evidence we do not possess. Likewise, is a bodily resurrection essential? Must we believe that this poor decayed body will be raised again even

though it has been destroyed in a thousand different ways and its ashes scattered to the ends of the earth? May it not be possible to believe in the immortality of the soul and yet doubt the resurrection of the body? The point is this. We cannot experience either the Virgin Birth or the Resurrection of the Body. The modern mind demands that its religion be experiential, and any assertion contrary to the experience and knowledge of men is bound to be questioned to-day until objective, confirmatory evidence is forthcoming.

Hence, many religious leaders "recognize that the old creeds and symbols are now inadequate and disadvantageous, but they also have confidence that the new forces will create doctrines and symbols for themselves, by which the new spiritual values may be brought home to the heart and conscience of the times. There will be creeds, but they will affirm no more than is really helpful to believe." [1] Reading the times with like interpretation Dean Inge proposes to keep the Te Deum and drop the three creeds. The same considerations have prompted others to express themselves similarly. The following are quite common examples: "The creed should not be used as a test of individual orthodoxy, either for laity or minister"; "No intellectual agreement among the dis-

[1] Ames, *Psychology of Religious Experience*, p. 417.

ciples of Christ is to be expected. Our age is not only incompetent to revise or rewrite the creeds, it even questions the rightness of a formula as a test of membership"; "It ought to be left entirely to the individual to adjust himself as best he may to particular doctrines. He ought not to be asked, Do you believe this point, do you believe that?" A typical Modernist in his reaction to creeds is Professor Bethune-Baker. He feels that they should be retained only as devotional canticles and historic landmarks.

The Ministry

The custom grew up but gradually of setting apart special persons to perform the religious functions of the group. At first every man was his own priest, serving at his own altar. Traces of such practice are not wanting in the early chapters of the Bible: Cain and Abel offered sacrifices, as did also the patriarchs after them. In primitive society the head of the family performed the sacred rites both for himself and on behalf of those under his care. As conditions changed, owing to migration, captivity, intermarriage, and similar causes, religious differences came to light, and the need for religious specialization arose. Likewise the close proximity of conflicting cults and competing religions helped to produce zealots. The latter knew all the peculiar characteristics of their

cults, were quick to discern true and false worship, and able to instruct disciples. They perpetuated the customs of the group and became the recognized religious experts. They instructed the young, conserved the worship of the deity, banished false gods, and embellished the traditions of the elders. A careful reading of the Old Testament shows how the Jewish priesthood evolved, and why the old prophets considered it their especial duty to recall Israel from strange and false gods. Every religious institution has been subject to the law of growth, including the Christian.

Nor is it to be wondered at that from generation to generation various methods have been devised to ensure the proper ministrations of religion. False prophets and lying priests brought about a perfectly natural demand for safeguards. The important nature of the priestly office brought the occupant into the public eye, and some specific was needed to weed out and discourage unsuitable and undesirable men. Thus we read that the priest-magician had to prove his fitness by submitting to purificatory restrictions and by undergoing certain crucial tests. So too, priests in Egypt, Babylonia, Greece, and Rome, were required to pass certain standards of purity, which were always physical and sometimes moral. One important qualification for the priesthood among the Hebrews was birth within the sacred tribe of Levi. Thus universally, throughout the ages, in one way

or another, has religion endeavored to preserve high standards.

Among Christians the desire to protect the channels of religion first found expression in a method of initial consecration called ordination, a device older than Christianity. Ordination by apostolic bishops became the universal way of ensuring a suitable ministry. Since that time the qualifications for office have changed to meet new conditions. Even where the apostolic succession is retained, the significance of the laying on of hands is less explicit. At one time, the reformed Churches insisted upon a very definite religious experience as a pre-requisite to office, but nowadays, the larger Churches do not define that experience so closely, a new value being placed on ethical and social consciousness. Thousands of ill-taught priests, we may well believe, did good work in days gone by towards perpetuating the institutions of religion; today, however, an unlettered ministry, even though consecrated by Catholic bishops, is not desirable nor would it be helpful. The world has grown in knowledge, and hence there is an increasing insistence upon cultural, moral, and educational qualifications.

Creedal Tests Too Repressive

Ecclesiastical polity must accord with present day needs. If the old order is not equal to new conditions, it must be changed. If the old system

cramps and retards, then only such qualifications for the ministerial office as meet our needs must be reckoned essential. The details of ritual, creed, and order are relatively unimportant and must be kept subordinate. Such sentiment moves the Liberal Evangelical in the English Church to declare that if the reunion of Christendom could be secured by a totally new organization in place of the ancient threefold ministry of bishops, priests, and deacons, it would be the duty of Churchmen to form such an organization, sacrificing, if need be, their own preference in the interests of the Church at large.

The recent controversy has clearly shown how hopeless it is ever to expect all people to think alike. It has demonstrated that there is no reconciliation possible except upon the basis of free interpretation. Religion appeals to men of many minds, minds destined to grow more diverse, and it is highly desirable that they should be able to come together in peace. On this account liberal brethren plead for a more comprehensive Church; a Church having a place within its walls for many schools of thought, one both willing and able to comprehend with all saints how great is the Church's length and breadth and depth; a Church in which there is room for the individual conscience, and of which liberality and freedom are corner-stones. Such may be the new United Church of Canada, in which the liberal position is not

overlooked, and in the agreement of which one may read: "Candidates shall be examined on the statement of the doctrine of the United Church and shall, before ordination, satisfy the examining body that they are in essential agreement therewith, and that as ministers of the Church they accept the statement as in substance agreeable to the teaching of the Holy Scriptures." With regard to the words *"in essential agreement," "in substance agreeable,"* Dr. Frank Bohn says: "pillars of liberalism these for the candidate who believes in a monotheistic Christianity and Darwinism, and disbelieves in the resurrection of the body and the reality of hell." [1]

[1] *New York Times,* September 7, 1924, p. 6.

CHAPTER FOUR

Creeds Merely Symbols

THE Christian Church has outgrown many ideas which once occupied the very foreground of her consciousness. Once her pulpits reverberated with discourses on Satan, evil spirits, predestination, God's curse, eternal punishment, and the state of the lost in hell, but now a significant silence emanates from these selfsame rostrums. Worship has changed, episcopal discipline has gone, fast days are forgotten and feast days ignored. Monasteries and convents have lost their ascetic character, and few believe a life of mortification pleasing to God. Time has set aside the decrees of Councils, has questioned an infallible Pope, and has given the lie to an inerrant Bible.

The Door of Fellowship

Infallibility is no human attribute; therefore, the Modernist denies that any man or any group of men have the right to forbid fellowship to a brother Christian. The device of erecting a barrier to communion had its origin in the early days when the Church was in disrepute and surrounded

by pagan religions. It was aimed against enemies steeped in heathenish practices, not against Christians of unquestioned piety. Hence, all justification for such action has passed. Today we deal with Christians, not pagans, and to them the Church is as common property. The fellowship is theirs as freely as the air we breathe; it is theirs as much as ours. We have no right to legislate against them: no right to close the door.

The acquisition of the necessary power to withhold fellowship does not justify any such procedure. None are wise enough to make their decrees binding on others, nor should any sacred synod try to do so. History prohibits any such sanction. Time and time again attempts have been made to circumscribe the Church, but without success. Doctrines banished as heretical have returned later to be acclaimed orthodox. Thought in its evolution has rendered the creeds flexible, has re-interpreted the sixteenth century confessions, and has challenged the absolute authority of the Church. God speaking through the ages denies that He is limited by any one method of saving His people.

Moreover, the spirit which seeks to mark out certain bounds for the Church is not Catholic but sectarian in nature. It is the spirit of intolerance, which gives no place to the vast number who differ in opinion. It is the spirit of aloofness, which cares nothing for other men's welfare. It is the spirit of partisanship, which recognizes no obliga-

tion to those outside the group. It is the spirit of pride, which esteems itself custodian of the truth. Content with its own belief, it refuses even to consider the opinions of others. With lordly mien it arrogates to itself omniscience and infallibility, and demands that the next generation shall see eye to eye with this.

From the point of view of the modern Churchman, the interplay of many minds does not detract from but rather adds to the life and thought of the Church. He feels that freedom of expression, instead of impoverishing, will enrich our forms of worship and our hymns of adoration. In his opinion, uniformity can be secured only at the expense of progress, and will bring in its train an incredible barrenness of thought, of worship, of service, of real interest in the vital questions of religion. Such a Churchman expressed himself recently in these words: "Differences of opinion, different methods of approach to the great problems of religion, do not injure the Church in the least; they may even enrich the life and thought of the Church providing the bond of charity and of mutual respect be not broken. The human heart is diverse in its desires, diverse in its attachments. Truths full of sweetness to one man may mean nothing or even be disagreeable to another. One of the commonest faults of all religious parties is their failure to recognize divine truth in a form unfamiliar to them."

An Intelligible Bible

Interest in the Bible has increased since *criticism* delved beneath its covers. Formerly, few except the devout paid any attention to it, but now, freed from moral and intellectual stumbling blocks, it is an eagerly accepted part of the curricula of schools and colleges. This, then, justifies the application of scientific methods to the study of the Bible, historical and critical study having made it the most interesting and the most intelligible book in the world.

Moreover, without this work of modern scholarship, the old Bible, the inerrant book of the Fundamentalist and the oracular mouthpiece of the Obscurantist, would have no message for today. There would be no Bible for our young, so unworthy of serious consideration had the old book become to thoughtful and scholarly men. Now, however, not only is the Bible of the liberal theologian so enlightening that he who runs may read, but it also furnishes documentary evidence of man's religious development.

A further claim may be advanced on behalf of modern criticism. It has proven a friend in need to the Church of Christ. While taking away from the Scriptures the infallible sanction they were once thought to possess, it has handed back to the Church an authority which is rightfully hers. The Church may now adjust herself to the call of each

new day, nor need she seek permission outside of herself. No longer must she conform to individual interpretations of what is written in the Word. For four hundred years she has striven to mould her worship according to the letter of the New Testament; now she knows that she need only mould it to the spirit. With the acceptance of this knowledge we may well believe that the disintegration of the Christian Church into conflicting sects will come to an end.

Liberal Interpretations

As for the repeated assertions that liberal interpretations are responsible for decreased attendance at church services and for the lack of interest in religion on the part of the general public, modern Churchmen claim that there is more true religion today than there ever was before in the history of the human race. Religion is not waning, at least not pure religion."If the old-time religion of authority, of infallible popes and infallible books—if this be religion, and all there is of it, then most assuredly it is on the wane. It has been weakening since the palmy days of the Inquisition, when Fundamentalism held its bludgeon triumphantly poised to crack the heads of incautious thinkers. But, if religion is associated in any way with human suffering which brings increasing floods of help to the victims of disaster; if it

means reverent acknowledgment of unseen forces in the universe like those of which radio hints: if it means the growth in man of spiritual qualities which lift him above the brute he was and make him too fine to do the things he used to do, then the answer is a resounding, No!" [1] Religion is not waning, nor have liberal interpretations harmed the Church of God.

Opposition towards Modernism often springs not so much from love of truth, as from dislike of change. It emanates from blind attachment to old ways of thinking and sometimes amounts to bigotry and fanaticism. So long has prejudice been allowed to mould the judgment of Fundamentalists that they have become quite blind to facts and utterly incapable of any free intellectual outlook. Rational thought, explanation, or teaching, is of no avail, bitter antagonism is sure to be aroused by any interpretations not in accordance with their own pre-conceived ideas. Of such a nature, it is said, is the attack upon liberal clergy which brands them as dishonest because they use the creeds as symbols of their faith and not as literal statements of their belief.

The opponents of liberal thought insist that the Christian religion is expressed in a rigid and inflexible standard of doctrine: to doubt or question this standard, and yet remain an official represen-

[1] Rev. R. S. Underwood.

tative of the Church, is treason. The Modernist, on the other hand, denies that the faith has ever been adequately expressed in any statement of doctrine: therefore, loyalty does not consist in accepting the literal phrasing of the creeds but in adhering to that corporate experience which the Church has tried to express by means of creeds. The vital thing is this spiritual experience, which has always manifested itself in a sympathetic regard for all humanity. The recognition of this heritage is a truer indication of spiritual unity with the past than the mere ability to accept with literalness certain ancient forms of belief. Loyalty to our Lord lies in passing on, not a form of words, but the corporate experience of the Church.

As a recitation in public worship, the use of creeds, therefore, presents no difficulty to the liberal clergy. The charge of dishonesty in the use of language is ingenuous, but a charge which falls to the ground when one takes into account the age in which the creeds were written, their history, and what they symbolize. They evolved from Christian experience; were altered according to circumstance; were modified in meaning as new truth enlightened the Church. Since fixity of meaning has never been a quality inherent in them, their recitation should be regarded, not as a detailed profession of personal belief, but as an affirmation of a spiritual affinity with the past. Thus there is no rational ground for an accusation of

dishonesty, at least no more than for accusing the race of dishonesty in declaring the sun rises and sets. Once it was believed to rise in the morning and set in the evening; now we know otherwise but still talk of the rising and the setting of the sun.

However, in view of the fact that simple souls, having no knowledge of the history and evolution of religion, find it difficult to repeat the creeds without implying a literal belief in them, the Modernist would dispense with them altogether or make their use optional. To this end, the Modern Churchman's Union has issued the following statement: "We recognize that honesty in the use of language is important with regard to religious language, and especially in our approach to Almighty God. The necessary process of interpretation in the use of ancient forms, and especially of ancient statements of belief such as the Apostles' and Nicene Creeds, is obviously fraught with difficulty, and seems to an increasing number to expose us to the suspicion and the danger of dishonesty and unreality. We cannot be permanently satisfied with such a situation, and we therefore feel that the time has come for our Church (The Protestant Episcopal) to consider seriously both the place of the Creeds in public worship, and the adoption in the office of baptism of a simpler statement of faith as a condition of membership in the Church."

PART II

FUNDAMENTALISM

THE school is less vital than the Church. Learning is of less importance than religion. By all means educate the young, but make doubly sure that they grow in grace. Let us create learned men, but let us pray for more godly men. It were better to put a Bible in the hands of a student than any other book in the world, for nothing can compare with the wonderful things which God hath revealed through His Word.

"We do not say that God Himself spake every word in the Bible, nor do we say that every word in the Bible is in itself true, but we do say that every word in the Bible is God's Word in the sense that He caused it to be recorded. Satan sometimes speaks in the Bible and he was a liar from the beginning; the Pharisees spoke in the Bible and accused Christ of being a Samaritan and having a demon, but false as that charge was, the record that they uttered it is an inspired record, and in that sense it is God's Word." JAMES M. GRAY, D.D.

CHAPTER FIVE

An Uprising of Protestant Supernaturalism

ACCORDING to James M. Gray, D.D., an acknowledged spokesman of the Fundamentalist movement and dean of the Moody Bible Institute of Chicago, there is nothing new in Fundamentalism excepting its name.[1] It is nothing other than the same old *offence of the cross* which Paul intimated would be always foolishness to the Greeks, and a stumbling block to the Jews. It is simply orthodox Protestantism in the midst of a Protestantism gone astray. It propounds no new doctrine, but teaches the same fundamental truths which Protestantism clung to at the Reformation. These are they which were once supposed to comprise the very heart of the Gospel; such as, the Virgin Birth, the plenary inspiration of the original Scriptures, the substitutionary atonement on the cross, and the second coming of Christ to judge the quick and the dead. "That is what Fundamentalism is, namely, the evangelical faith, the

> 'Faith of our fathers, living still,
> In spite of dungeon, fire, and sword.'"

[1] See Gray, *Deadline of Doctrine Around the Church.*

The Fundamentalist of to-day and the orthodox of yesterday are indeed one and the same.

Resisting Modern Naturalism

The term Fundamentalism was coined by Dr. Curtis L. Laws, who says the movement is "*merely an uprising of orthodox supernaturalism against modern naturalism.*" In other words, it is a protest against the use of evangelical treasure for naturalistic interpretations of Christianity. It is a great effort of orthodox believers to prevent Churches dedicated to teach a revealing and wonder-working God from being converted into pulpits which exhibit a God who does not transcend, suspend, or supersede the laws of His own creation, and which leave it an open question whether there is a God who hears our prayers, or a Saviour who is able to save. It is a nation-wide expression of righteous wrath that houses of worship built to confess an omnipotent God as set forth in creeds and confessions should be handed over to modern exponents of God's supposed omnipotence who forthwith reduce Him to a pitiable state of helplessness.

Emphatic protests have been uttered all over Christendom against this misuse of evangelical property, but it is the particular uprising in America which is designated as Fundamentalism. The movement grew out of an earnest desire to stem

the advancing tide of naturalistic interpretations. It was borne in upon orthodox Christians that many clergymen in confessional Churches no longer regard the great historic creeds as authoritative interpretations of essential Christianity. The reasons for this are only too apparent. There is the higher criticism as well as the Darwinian hypothesis, both resulting in our modern, so-called scientific interpretations of the Bible. Unbelief and heresy have presumed to occupy the chief seats in the synagogue and the high places in the temple, and therefore orthodoxy has risen to drive out these intruders.

Fundamental Doctrines

As a badge of orthodoxy Fundamentalists insist upon the literal acceptance of certain fundamental doctrines prerequisite to fellowship. Tremendous stress is laid upon the Second Coming. The Reverend J. Frank Norris explains the reason for this. He says: "If a man tells me he believes in God, I don't know what he believes; I don't know whether in a pantheistic view of God, or in a deistic view of God, or in a personal God. If a man tells me he believes in the inspiration of the Scriptures, I still don't know what he believes; he might claim universal inspiration, and say the Bible was inspired in the same way that Shakespeare was inspired. If a man tells me that he be-

lieves in the divinity of Christ, I still don't know what he believes, he might say he believes all men are divine. But when a man tells me he believes in the literal, personal, bodily, visible, imminent return of the Lord to this earth as King, I know what he believes on every other question. I know that he believes the Bible literally, I know what he believes concerning the Godhead, I know what he believes concerning the Virgin Birth, I know what he believes concerning the Atonement, I know what he believes concerning the Resurrection, I know that he is not a Modernist, and I know that he does not believe in the evolutionary hypothesis." Assuredly, avowed belief in a literal second coming of our Lord to judge the living and the dead betokens belief in Christianity as a supernatural revelation.

As it happens, the question of evolution has become a storm center, though it is really minor to the larger question of divine transcendence. Consistently or not, many Christians accept a theory of evolution and, at the same time, believe in the literal Second Coming. With these, Fundamentalists have no real quarrel, as witness the trial of President Poteat of Wake Forest University, who, in a Baptist convention before Fundamentalist brethren, defended himself by harmonizing evolution and orthodoxy. His address was applauded, no one seriously objecting to his belief. His chief opponent said afterwards, "If that's the

kind of evolution we've got, let him stay." [1] That kind of evolution, the kind which is consonant with the Mosaic account of creation (reproduction according to kind) may safely be taught anywhere.

However, the hypothesis which Fundamentalists wage war against is the evolutionary philosophy of the naturalistic school (reproduction not according to kind): a theory which offers an atheistic rather than a theistic interpretation of the universe: one which invariably destroys all faith in Christianity as a supernaturally revealed religion: one which virtually locks God up within His universe until He cannot be said really to transcend it. Thus hedged in by His own immutable laws, God could not possibly have written the ten commandments on two tables of stone; and, if that be so, a stone cutter among the Hebrews had infinitely more power of self-expression than has this finite God.

Supernaturalist Alliance

The tendency to deny the omnipotence of God is driving men and institutions, otherwise not in sympathy with Fundamentalists, to unite with them in warfare against modernity in religion. The attitude of Catholics is a case in point. Catholics concede that Fundamentalists approximate the truth, while they withhold from Modernists

[1] See Hartt's Art., *Down With Evolution.*

even that measured approval. There are many others also, who, while repudiating all fantasies concerning the Second Coming, have nevertheless found it imperative to seek allies among supporters of such notions. Professor Machen of Princeton suggests the reason for this. Speaking of the error of Fundamentalism, he writes: "Serious though it may be, it is not deadly error, and Christian fellowship, with loyalty not only to the Bible but to the great creeds of the Church, still unites us with them." Fundamentalists are fighting for Christianity as a supernatural revelation, and supernaturalists everywhere are constrained to assist them in repulsing all naturalistic interpretations of Christ and His Church.

CHAPTER SIX

Apostasy and False Knowledge

FUNDAMENTALISTS are everywhere aroused to action by the thought that a great apostasy overshadows the Church. Unbelief and rationalism have entered into the Holy Place. Infidels and apostates disguised as ministers of God are harbored within the Sanctuary. The Scriptures are fulfilled: many bring in "damnable heresies, even denying the Lord that bought them." [1] The very elect are being deceived, and many depart from the faith.

The Modernist Apostasy

The vogue is towards a naturalized and rationized gospel which perverts the very name of Christ. This perversion appears utterly heedless of Paul's denunciation of those who deny the Lord Jesus Christ in the fulness of His redeeming person and power: "Though we, or any angel from heaven, preach any other gospel unto you than that which we preach unto you, let him be accursed." [2] With individuals the falling-away may

[1] 2 Peter 2:1.
[2] Gal. 1:8-9.

be unintentional and unconscious, but, if not checked, it leads ultimately and inevitably to a denial of the faith *once for all delivered.* Then, henceforth, there remains a devitalized Bible, a questionable Cross, and an uncertain resurrection. Deny the faith delivered to the saints and there is left a merely human Jesus.

This is the apostasy of the hour, even a declination from Christ to Jesus. It is manifest in the attempt of new theologies to qualify the everlasting Gospel through modern philosophy and modern psychology. It motivates Liberalism to offer an indefinite sentimentality in exchange for the Apostles' Creed. Indeed, the whole philosophy of Modernism is as clear as crystal if we but forswear the divine Christ. It is so apparent that no one can fail to grasp it. It requires no learning, no great effort to understand—nothing but a certain slant of agnosticism. Follow that lead and, henceforth, all good men everywhere are Christians irrespective of creed.

Christianity thus interpreted proclaims a dubious millenium brought about by a process of evolution, instead of a glorious second coming of Christ and a blessed resurrection to eternal life. It yields a Church which exists not so much to save individuals out of society as to culturize society. "This popular, seductive, and deadly fallacy," says Dr. Bounds, "entirely subverts the very foundations of Christ's Church." With equal

conviction writes Professor Machen: "The plain fact is that Liberalism, whether true or false, is no mere heresy, no mere divergence at isolated points from Christian teaching. Modern Liberalism is not only a different religion from Christianity but belongs to a totally different group of religions." [1] Indeed, Fundamentalists everywhere with one accord declare that the Church of Rome may be a perversion of Christianity but that naturalistic Liberalism is not Christianity at all. It is Jesuanity. It is to-day's endeavor to found a cult on the man Jesus.

This is not progression but retrogression. It is merely another phase of the old infidelity, skepticism, and heresy of past ages. Fundamentalists are by no means alone in this belief, however. An influential divinity school officially declares that the modern movement "asserts itself in the name of progress and up-to-date philosophy. But it is an old foe with a new face, and the neo-rationalism of today is, in many respects, the unabashed infidelity of Porphyry and Celsus revived. In spite of its up-to-date guise and of its claim to modernness, it is simply revamped Arianism and Pelagianism." [2] There are those who are more emphatic still. For instance, Dr. Macpherson, author of *The Modern Mind and the Virgin Birth,* says:

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[1] Machen, *Liberalism and Christianity.*

[2] *Why Wycliffe College is Needed To-day.* Pub. 1924.

"These (the Modernists) are not descendants of the apostles, the Church fathers, and the great reformers, but of the Gnostics of the first and second centuries, the Arians of the third century, but more truly of the rationalists and infidels of the eighteenth and nineteenth centuries." Evangelical and Catholic alike are convinced that Modernism is not a heresy but the incarnation of all heresy.

The *terminus ad quem* of this incarnation of all heresy is Unitarianism. It will culminate in a Church without an authoritative Bible, without doctrinal requirements, and without a creed. This, Fundamentalists one and all claim, is the inexorable logic of the Modernist apostasy.

False Knowledge

Saint Paul in his first epistle urges Timothy to guard the faith committed unto him and to turn away from false knowledge which leads many astray. The authorized version speaks of this false knowledge as the "oppositions of science falsely so-called," [1] an apt characterization of erroneous conclusions arrayed against orthodoxy to-day. Everywhere the old faith is questioned, ridiculed, and opposed by *science falsely so-called*—to wit, theories and assumptions put forward as scientific fact.

[1] 1 Tim. 6:20.

The situation cannot be ignored. Many brethren are disturbed by doubt and perplexity; misconceptions flourish within the Church; the hypothetical conflict with science is being exploited by those whom the Modernist apostasy has led astray. Impelled by these things, Fundamentalists demand the withdrawal of unsupported claims. They point out that the faith conflicts not with science but only with some unestablished hypotheses. They want all facts considered, not a false theory built on a few and then retailed as the findings of science. Minor discrepancies there may be between current theories of certain physical sciences and certain statements in Holy Scripture, but open conflict between Christianity and known truth there is not. The faith *"once for all delivered"* is untouched by anything scientific investigation has yet revealed. Nevertheless, a maze of unfounded rumors has robbed many of all spiritual perspective; indeed, the fanciful speculations of pseudo-scientists are driving souls spiritually insane.

Hence the late Mr. Bryan's cry for truth not fiction. Says he: "What disturbs us is guesses. If it is true that man has been evolved by a process in which there are a million missing links in every species, I think we have a right to one more guess." [1] His plea is timely; for, notwithstanding ten thousand evidences to the contrary, guesses

[1] See Bryan, *In His Image.*

are regarded as truths, and hypotheses as facts. To quote from the *Antidote*: "Fossils from every geologic period reveal the ancestry of the living forms of our own age, the same in kind, showing that no evolution has taken place. Here is a solid scientific fact, but it does not deter a large number from fatuous speculation and the pursuit of a delusion." Dr. Etheridge, late fossilologist of the British Museum, offers similar testimony: "Nine-tenths of the talk of the evolutionists is sheer nonsense, not founded on observation and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views." [1] Yet there are those who would have us base our theology on what the evolutionists say.

There is, for instance, the Right Reverend Dr. E. W. Barnes, Bishop of Birmingham, who wisely declined to debate the validity of Darwin's speculation on evolution, but unwisely and unnecessarily wrote: "All competent biological specialists throughout the civilized world are now agreed that man has been evolved from lower forms of life. He is, in fact, derived from some generalized ape-like stock. If you do not accept this conclusion there is nothing to be said. Posterity will smile at your refusal." [2] Nevertheless, Dr. Bateson has but recently said to the American Associa-

[1] See p. 48, Townsend, *Collapse of Evolution.*

[2] See *Living Church,* October 11, 1924.

tion for the Promotion of Science: "When students of other sciences ask us what is now currently believed about the origin of species we have no clear answer to give. Faith has given place to agnosticism. . . . We cannot see how the differentiation of species came about. Variations of many kinds, often considerable, we daily witness, but no origin of species. . . . In dim outline evolution is evident enough, . . . but that particular and essential bit of the theory of evolution which is concerned with the origin and nature of species remains utterly mysterious." [1]

Here is a scientist, who is honored in the English speaking world as perhaps one of the greatest biologists of our time, declaring that so far as the origin of species is concerned silence is the safer course. It is not surprising, therefore, that many expressed great amazement at Dr. Barnes' dogmatism, quoting against him the opinions of a number of *competent* biologists, and requesting facts of science in preference to the fancies of his own speculation.

Unhappily, there is a widespread impression that Darwinism is a fact of science. Hundreds of great scientists see nothing scientific in such a fanciful speculation, yet many a professing scientist still asserts that man is only a transition removed from the ape. He is unperturbed by the

[1] Bateson, *Science*, January 20, 1922.

fact that many investigators have come to the conclusion that evolution, particularly Darwinism, is a mistake and cannot be maintained. For instance, Professor Beale of King's College, London: "In support of all naturalistic conjectures concerning man's origin, there is not at this time a shadow of scientific evidence." [1] Likewise, Professor Fleischmann of Erlangen: "The Darwinian theory has in the realm of nature not a single fact to confirm it. It is not the result of scientific research, but purely the product of the imagination." [2] Hence, with respect to Darwinism, Huxley's pronouncement "not proven and not provable" is as true to-day as the day he wrote it.

The biblical account of creation is far ahead of anything the human brain has yet conceived. Countless millions of years of evolutionary growth would never, as is ably contended, produce the varieties of life upon the earth. Such a creation required a Creator of unlimited power, of unlimited intelligence; yes, and of unlimited love. Thus the Mosaic account has the very hallmark of a divine revelation. The inspired record reads: "God said, Let the earth bring forth the living creatures *after his kind,* cattle, and creeping things and beasts of the earth *after his kind*; and it was so." [3] All these years have failed to contra-

[1] See p. 49, Townsend, *Collapse of Evolution.*
[2] See p. 49, Townsend, *Collapse of Evolution.*
[3] Genesis 1:24.

dict the Bible account of creation by establishing one clear case of the origin of species by spontaneous variation. Says Professor Bateson: "If we try to trace back the origin of our domesticated animals and plants, we can scarcely ever point to a single wild species as the probable progenitor." [1] So too, Professor Peschel once affirmed that even mongrel forms "never have been successfully established nor perpetuated beyond a few generations, . . . any abandonment of original types being followed by the complete extinction of the family." [2]

Thus science does not afford, so far as Fundamentalists can discover, one single valid reason for the Modernist's cry for a reconstruction of Christian theology. On the other hand, they have many reasons for assuming that the supposed need for such reconstruction springs from a delusion based upon the false knowledge aptly described as "the oppositions of science falsely so-called."

[1] Bateson, *Evolutionary Faith and Modern Doubt,* See *Science,* January 20, 1922.

[2] See p. 49, Townsend, *Collapse of Evolution.*

CHAPTER SEVEN

In Defence of The Faith

ALARMED by the common misconception that science raises obstacles to continued belief in the Bible as God's Word to man, Fundamentalists aim to defend the faith and to insist on certain doctrines as absolutely fundamental. These doctrines are based upon Scripture, and are, as Dean Gray says, set forth in the Apostles' Creed. To quote his own words: "The most succinct, and yet comprehensive statement of Fundamentalism of which I know is the Apostles' Creed."

Theologians of the new school have been tampering with this creed under the misapprehension that it needs to be re-interpreted to suit this day and age. They assume the legitimacy of such interpretations and disseminate the notion that they are shedding new light on old truths. This incenses theologians of the old school to find men obstinately insisting that they are merely presenting new explanations of the old faith when prosaic common sense shows that they deny what they explain. Their language in almost every case "resembles the garment of a king, the fine texture of

which everybody pretended to admire until, at last, a little child exclaimed in the simplicity of its heart, 'Why, the king is naked.' " They may not admit it, but these subtle despoilers of the creed have broken down nearly every article, and are propagating doctrines not only un-Christian but anti-Christian. Some time ago a Church paper unhesitatingly put the matter thus:

"Not only have these men abandoned faith in the supernatural, but they have sown the seed of unbelief in thousands of hearts, so that it is even now getting to sound somewhat old-fashioned to assert belief in the supernatural. They have presumed to apply even to the infinite God Himself the puny measuring-rod of their scientific dicta, and demand proof of the supernatural where the very nature of that proof is itself denied. The very essence of religion is sublimated into airy nothingness by these intellectual iconoclasts, and yet they are received into the bosom of the Church which claims to be above all others the residuary legatee of the faith once delivered to the saints."

Only the more informed understand to what lengths this revolt against the creed has gone. The rest of the Christian community are confused by the great swelling words of modern learning, perplexed by the apparently innumerable senses in which words may be used, until they know not what to think. But even these instinctively feel that something is wrong somewhere. As one of

them said recently: "I cannot see that our pastor believes anything at all, but I suppose the fault is in myself."

Exposure of Faithless Theology

Fundamentalists have at last determined to expose in all its utter nakedness the faithless theology of their liberal brethren; not in a spirit of intolerance, not by bitter polemics, but by faithful testimony. If Modernists will not state what they believe in clear and unequivocable language then the *faithful* must do it for them. "There is, most terrible thought," writes the late Bishop Westcott of Durham, "a practical atheism, orthodox in language and reverent in bearing, which can enter the Christian Church." [1] Of such a nature is Modernism which makes common use of orthodox language to screen unorthodox doctrine. If Modernists did not adopt this questionable procedure, their departure from the faith would bring a shock, a shock to the moral sensibilities of hundreds and thousands of Christian men and women. But the truth must be told. Thoroughgoing Modernism throws all the articles of the Christian faith into the discard. Under cover of interpretation, the creed, and the whole of the supernatural revelation for which it stands, is virtually denied.

[1] Westcott, *The Historic Faith*, p. 41.

Scholarly research does not justify any such reinterpretation. On high authority it may be adduced that a man does not violate his intellectual integrity in believing the much debated articles of the creed. Take the clause *the resurrection of the dead*. The language obviously attempts to lay hold of this divine mystery, not to compass it. The article means precisely that which Paul meant and took pains to teach—that Christ rose from the dead, not as a disembodied spirit but with a transformed body. At the same time, it guards against such subjectivity as Dr. Rashdall's, who would explain the resurrection as a "supernormal psychological experience." It offsets just such agnosticism as that of Dr. Gardner, who would quietly dismiss the biblical account of the resurrection with the words: "What became of the body of Jesus we do not know, and never can know; nor need we curiously inquire."

Men used to know what became of the body of Jesus. Fundamentalists still know. Those who believe the creed know. But Modernists do not know. Such as Dr. Gardner never can know. Nor need those inquire who think to popularize religion by bringing it into line with the skepticism of a faithless age. This agnosticism the Reverend J. Frank Norris censures with scathing condemnation. Says he: "Bob Ingersoll went up and down the country with his agnosticism and men paid two dollars to hear him in his silvery oratory say,

I don't know. But he was honest enough to stay out of the ministry, out of the Church. The devil got ashamed of Ingersoll and saw that it would not do to attack Christianity from the outside, but he plays the Trojan horse act and comes within and is ordained to the ministry." And to remain there he resorts to sophistry.

Hence the storm of indignation! What Fundamentalists would have is less brilliant evasion and more common honesty. For a time the challenge involved scientific research and the persuasive powers of reason. Now the center seems to have shifted. Now the appeal is for religious liberty, democracy in religion, an unshackling of the mind. The fires of public opinion are being fanned to white heat that those who remain insensible to the fervidity of one argument may be warmed by the glow of another.

Much to the indignation of the *faithful* their liberal brethren make light of the whole controversy, insinuating that it turns merely on the difference between "tweedledee and tweedledum." Dr. Fosdick assures the public the quarrelling is over "little matters, the tiddledywinks and peccadillos of religion, while the world is dying of great needs," and in support of his contention he cites the martyrdom of the Armenians. "They are killing the Armenians yet," he cries. But why? questions Dr. Gray, and with bitter irony answers that the reason is because Armenians are Funda-

mentalists who persist in holding the very truths Dr. Fosdick has thrown away. The controversy concerns the substitution of naturalism for supernaturalism, non-revealed religion for revealed religion, Jesuanity for Christianity. Well might one inquire whether it is either a sane or a reverent estimate to say that the war in the Churches turns merely on the difference between tweedledee and tweedledum.

On the contrary, the quarrel is over issues so great as to warrant not only the severest condemnation of any such substitution but likewise the withdrawal of the hand of fellowship from those who propose it. The adequate defence of the faith necessitates this, and Christian loyalty to Scripture demands it. Saint John says: "Many deceivers are gone forth into the world, even they who confess not that Jesus Christ cometh in the flesh. This is the deceiver and the antichrist. If any one cometh unto you and bringeth not this teaching, receive him not into your house, and give him no greeting; for he that giveth him greeting partaketh of the evil." [1] There are many passages such as this in the New Testament which give authoritative directions for closing the door of fellowship against those who deny the doctrine. And, in view of that fact, what course other than obedience is open to those who accept the authority of Scripture?

[1] 2 John 7-11, R. V.

The confessional Churches have no intention of changing their creedal basis, and are increasingly making it plain that those who cannot accept that basis should go elsewhere or found a new Church for themselves. It is felt that those who want to propagate Liberalism ought quietly to withdraw. This, the honest course of action, would be not only most desirable but also the best in the long run for all concerned. For anyone to insist on remaining is to invite arraignment on a charge of depraved moral sensibility.

Now and again we hear that modern Churchmen have inherited Church property equally with the Fundamentalists. But the answer is only too plain. No one inherited anything, except the solemn responsibility to see that evangelical treasure is not used for propagating any doctrine contrary to the Gospel of eternal salvation through our Lord Jesus Christ. Because of an alleged violation of this trust Dr. Clarence E. Macartney, as moderator of the Presbyterian General Assembly, rose from a sick bed to issue a plain denunciation of Dr. Fosdick, concluding: "To all those who deny the Lord Jesus Christ in the fulness and glory of His redeeming person and power . . . the Presbyterian Church is a closed door, and pray God it shall ever be such."

Expurgation of the Schools

The expurgation of Church schools and colleges must follow that of the pulpit. Christian scholarship is requisite in the professorial chair, mere scholarship is not enough. Says Mr. Bryan: "Church schools are worse than useless if they bring students under the influence of those who do not believe in the religion upon which the Church and Church schools are built. Atheism and agnosticism are more dangerous when hidden under the cloak of religion than when they are exposed to view." [1] What is the use of seminaries, Fundamentalists want to know, if the student body are continually exposed to such influences as subvert, undermine, and in some instances, attack the very foundations of our religion? One goes to a seminary in search of an apostle full of faith and of the Holy Ghost, only to find lurking there a worse than doubting Thomas. Students can hardly be expected to preach the Gospel if books that destroy their faith in the supernatural are placed in their hands without so much as a sincere rebuttal. If recalcitrant professors will not offer accompanying refutation, then something must be done to warn students against the subtleties of such books. Otherwise the very purpose of the seminary will be destroyed.

Likewise, the Darwinian philosophy must also

[1] Bryan, *In His Image.*

be stamped out of all tax-supported institutions of learning. Such teaching undermines the Christian religion and ultimately means the destruction of our civilization and morality. Says one graduate to another: It is the sentiment you breathe at college, the assumption that no highly educated person believes the Bible any more, that evolution disproves it, this is what utterly destroys our faith. And again Fundamentalists ask: Do we build colleges at great expense in order that they may become seed-beds of doubt and denial, to empty our churches, and to make our sons virtual agnostics?

From the statement of Leuba (that forty to fifty per cent. of the students leaving college entertain an idea of God incompatible with the Christian religion even as interpreted by the liberal clergy) Fundamentalists turn to the law of the land, which provides that Christianity must "not be maliciously and openly reviled and blasphemed against, to the annoyance of believers and the injury of the public"; and they observe that this law is being broken. Darwinism does revile and blaspheme Christianity to the annoyance of believers and the injury of the public. Therefore, these orthodox believers resort to the courts to prohibit such teaching.

This course is not unreasonable. Those who pay taxes have a right to insist that nothing shall be taught contrary to their profoundest convictions. Thus argues Mr. Bryan: "In schools sup-

ported by taxation we should have a real neutrality wherever neutrality is desired. If the Bible cannot be defended in schools it should not be attacked, either directly or under the guise of philosophy or science. The neutrality which we now have is often but a sham; it carefully excludes the Christian religion but permits the use of the schoolrooms for the destruction of faith and for the teaching of materialistic doctrines." [1] To denials that evolution necessarily undermines Christian teaching the answer is that that depends upon the teacher. "It is not sufficient to say that some believers in Darwinism retain their belief in Christianity; some survive smallpox. As we avoid smallpox because many die of it, so we should avoid Darwinism because it leads many astray. If it is contended that an instructor has a right to teach anything he likes, I reply that parents who pay the salary have a right to decide what shall be taught." [1].

The Tennessee Law

Under pressure of outraged Fundamentalist conscience, a law has recently been passed in the State of Tennessee which forbids in all tax-supported schools the teaching of evolution; that is, such teaching as denies the divine creation of man and substitutes the theory that man has evolved

[1] Bryan, *In His Image*, p. 122.

from a lower animal. Opponents of the so-called Monkey Law doubt its constitutional validity and are prepared to do battle for the cause of evolution. They claim that the law infringes upon the professional rights of the teacher. One distinguished lawyer who offered his services to fight the law points out that the question to be decided is whether progress shall be fettered by the bigotry borne by minds closed by mediaeval theology. He adds, "American liberty of thought and action is based on free research, and the constitution stands as a high beacon to guarantee that the schools shall not be closed to the searchers." But, from the standpoint of the Fundamentalists, the issue will decide who is going to control American education—the millions of tax-payers, or some five thousand scientists, half of whom are said to be atheists.

According to Judge John Randolph Neal: "The question is not whether evolution is true or untrue, but involves the freedom of teaching. Or, what is more important, freedom of learning. As we see it, the great question is whether the Tennessee legislature has the power to prevent the young minds of Tennessee from knowing what has been thought and said by the world's greatest scientists, and thus to prevent them from forming their own judgment in regard to questions of life and science. We regard it as equally un-American and, therefore, unconstitutional whether it is kingly or

ecclesiastical authority or legislative power that would attempt to limit the human mind in its inquiry after the truth."

But from Bryan's point of view: "The hand which writes the pay-checks should rule the schools. A majority of the people of the nation believe in the Bible. The disgrace is not the law of Tennessee, signed by the governor and passed by the legislature—the disgrace is that any one would make such a law necessary. The teachers are the employees of the taxpayers and should no more be allowed to teach what they personally wish than a clerk should be allowed to dictate the policy of a bank. The disgrace is that teachers should betray the trust reposed in them by the taxpayers."

The crux of the matter is this. The theory that man has evolved from a lower form of animal, the only theory forbidden by the law, is unproven and unprovable. Since it is known to weaken and destroy faith in the fundamental truths of orthodox Christianity and to lie at the root of modern materialism, certain conservative Churchmen want such teaching prohibited on the ground that it is not true science, but radicalism expressing itself among scientific men. Fair play, they say, demands that if orthodox belief in the divine creation of man as taught in the Bible cannot be taught in our public schools, it should not be attacked. It is their contention that if the public must pay for education then no funds must be appropriated against

their expressed will for any tuition which tends to hinder the student body from reconciling their immature opinions with that form of sound words which enshrines the faith *once for all delivered*.

CHAPTER EIGHT

Modernism Unfruitful

FUNDAMENTALISTS do not consider their relentless attacks needlessly provocative, nor their stern criticisms at all uncharitable. Those who endeavor to corrupt the faith once for all delivered cannot expect to be aided and abetted in their pernicious work. Long and forbearingly have the *faithful* seen evangelical springs deflected into heretical channels. But now that Christians everywhere are awakening to the devastating encroachments which Modernism has made, Fundamentalists hope to put an end to the scandal by the only method which will prevail—open condemnation. Human philosophy cloaked as God's Word must be pilloried in the market place. Masks must be torn away, hidden thoughts revealed, the naked truth seen, until the simplest shall know that new theologies and Christless social service proceed not from God but from the carnal mind of man.

Heretics Must Go

To complain that this pronouncement is uncharitable is altogether beside the point. Things

are not right in the Church of God. Division and strife are rampant. Saint Paul said: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that do such serve not our Lord Jesus Christ." [1] Such advice is pertinent still. Well may we question whence came the doubts and denials, the vanities of knowledge, the supercilious boasts of being modern, of being in touch with youth, of being scientific. Whence came these burning faggots and others more fiery still? Fundamentalists affirm that they are "of incendiary origin—a fire set by infidels and apostates disguised as ministers of God, who have crept into the Church while true believers slept." [2] Surely, the wonder is not that the *faithful* now take drastic measures to extinguish these flames but that they did not do so long ago.

Drastic measures may work an hardship on many a liberal pastor. This is unfortunate. Nevertheless, they must be employed until the unorthodox learn to walk the path of honesty and withdraw of their own accord. Heterodoxy has no affiliation with orthodoxy, nor have Liberals with Fundamentalists. Why should the former pose as martyrs because they are requested to withdraw from Churches in which they have no business?

[1] Romans 16: 17-18.
[2] See Hartt's Article, *Down With Evolution.*

They are still at liberty to preach, to believe and to say what they will. Not one jot or tittle of personal liberty is denied them. They are free to go where they will. Plain common sense, however, denies them the right to stand in pulpits dedicated to the "sure and certain hope" lest they make shipwreck of the faith of others.

Modernism Not Dynamic

The unfruitfulness of Modernism would quickly eliminate it as a competitor with the faith *once for all delivered* did it not reflect the thought of this unbelieving age. It has no gospel worth mentioning; nothing to effect conviction of sin, humble penitence, and the ultimate regeneration of the soul. It has no power to lift a man out of the gutter and set him upon his feet. Those under its influence are characterized by a "deadly miasma of the soul," except in so far as old associations may affect them in spite of their loss of faith. These unfortunates did not intend to be untrue to their trust, but little by little the miasmata of Liberalism have deadened their spiritual sensibilities, with the result that they no longer plead with souls or intercede for them in prayer.

This is the secret of the increasing indifference towards religion. Liberalism in the pulpit does not inspire devotion in the pew. The falling off in Church attendance is distinctly due to our so-

called progressives, asserts Mr. M. A. Carson. In proof of his statement he takes the report of the Nebraska Conference for the year ending September 1, 1922, and says: "400 preachers at work, 474 Church buildings, $5,500,000 invested in buildings, churches and parsonages, $665,000 in salaries for pastors and district superintendents, besides several thousands spent for special revival work, and the net increase in membership was 1,146, or less than three per preacher. I can name twenty-five pastors who received during the year a total of more than 1,146 net increase, and they are not of the new school, progressive type, either." [1] Somewhat reluctantly liberals admit that Carson's contention is substantially correct. For instance, Professor Pratt confesses that Liberalism has weakened "incalculably the foundations of religious faith, for millions of Christians."

The reason, however, is not far to seek. Modernism is too indefinite to constrain its adherents after the glamour and newness has worn away. Nothing is certain about it, nothing fixed, nothing final. Opinions are of equal value because none can claim the weight of a divine revelation. Belief is tentative, and merely a matter of personal preference. As one Liberal pastor said recently: "I do not promise that I shall hold tomorrow the view I express this evening, I may change it overnight."

[1] See Hartt's Article, *Is the Church Dividing?*

Thus preaching tends to be negative and vague. It is strong in criticism, nevertheless; amazingly strong in its objections to accepted theological notions but deplorably weak in proposing any satisfactory substitutes. Where it is inclined to be positive, the doubtful hyphen between Jesus and Christ robs it of any real influence, and the subtle suggestion that we are wiser than our fathers, and have outgrown their Bible and their faith, has a pernicious and demoralizing effect which the occasional positive note cannot offset.

Nay, more! Liberal teaching has meant an utter undoing for many a Christian soul. The denial of the supernatural has led in too many cases to a fatal denial of all religion. Often the one has followed the other with incredible swiftness. A great leader in the Orient relates how that he was introduced into the Christian religion by the front door of orthodoxy, but that later he was led out again by the back door of the new theology into his old heathen unbelief.[1] Such testimonies might be multiplied. This tremendous exodus into un-Christian worldliness through the back door of Liberalism Fundamentalists lament. They esteem it wicked and scandalous that evangelicals permit unorthodox preachers to weaken "incalculably the foundations of religious faith for millions of Christians."

[1] See *Why Wycliffe College is Needed To-day.*

The defection no longer turns upon one or two honest doubts but embraces an "unbelief born of hell." The men for the ministry are bred in orthodox Churches; but, as things are now, they are forthwith turned over to some modernizing professor whose teaching blasts their faith. Congregations built up and nurtured in the faith are ever and anon inoculated with the virus of Modernism. Well might the orthodox despair, for dark indeed would be the outlook were it not for the sure word of prophecy. "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils."[1] "This also know, that in the last days perilous times shall come. For men shall be . . . . reprobates concerning the faith."[2] These predictions are coming true and will continue to come true unto the end. But the end of all things shall not come except there be first the great apostasy, the great falling away.[3]

No Need For Surrender

Secure in these prophecies, those who love our Lord Jesus Christ know not why they should be called upon to forego their defence of the truths set forth in the Apostles' Creed. Dr. Fosdick

[1] 1 Timothy 4:1.
[2] 2 Timothy 3:1-8.
[3] 2 Thessalonians 2:3.

would have them slack their hands because "there have been strange new movements in Christian thought," "new knowledge about the physical universe, about human history, and in particular about the ways in which ancient peoples used to think in matters of religion, and the methods by which they phrased and explained their spiritual experience." But conservative scholars, such as Dean Gray, fail to find upon sifting the evidence anything here to justify a recantation of their testimony.

Between the Bible of the orthodox faith and the Bible of modern criticism there is the difference between heaven and earth. The one reveals the way of salvation, the doom of sinners, and the happiness of believers. The other unveils the myths of time, man's fears of the unknown, and his phrasings of hope. The first is final and authoritative, the absolute standard by which we measure our conduct; the second is composed of rules and regulations which we may or may not use, as we please. One is a Gospel of universal application and eternally justifiable, which never fails to uplift and inspire; the other is subservient to the mind of man, which, as Mr. Bryan writes, always finds an excuse for doing anything that a wicked heart wants it to do. Thus Professor James Carter, D.D., is able to picture the Modernist as singing:

"Holy Bible, flecked with spots,
How I love thee, marred by blots;
Word of God in thee I find,
Each according to his mind."

On this shall we base our thinking, on a Bible depleted of all finality? "Behold, they say unto me: Where is the word of the Lord? Let it now come." [1]

Men say times have changed. That is true. Times have changed; customs have changed; but not men. Now, as in the time of Jeremiah, the heart is deceitful above all things and desperately wicked. Now, as ever, the awakened sinner is burdened by his sin, and longs for pardon. Now, as in the beginning, saints lift holy hands in prayer and yearn for their God.

What shall we say, then, to all this talk about the modern man? Among Fundamentalists it only kindles a flame of indignation. Modern men, indeed! What subtle suggestion is this except that I am wiser than thou? Away with such vain glory! And what of all this talk about trusting the younger generation? Rehoboam trusted, and trusting, lost his kingdom. Moreover, who and where are these modern men, and what and where is this younger generation? Tut, tut! These modern men and this younger generation are, according to one university chancellor, about as absurd as

[1] Jer. 17:15.

the three tailors of Tooley Street who petitioned the English Parliament, beginning: "We the people of England." [1]

[1] See Hartt's Art., *Fighting for Infallibility.*

PART III

CATHOLICISM

FACED with a controversy concerning our Lord's Person, in the year A.D. 325 the Christian fathers proceeded to ascertain what was the mind of the Church. The result of their deliberations is cherished by Catholics in the form of the Creed of Nicaea.

"It was plain to the Nicene fathers that the debate concerned the essential nature of the Christian religion. They saw in the doctrines of Arius a new invasion of old paganism. If Christ, as he said, was an inferior god, then Christianity recognized two gods, and if two, why not twenty? Where was the line between Christianity and polytheism? And if polytheism were readmitted into theology, what power could keep it out of morals?" DEAN HODGES.

CHAPTER NINE

Signs of a Return

AMONG widely separated Christian brethren a Catholic reaction is setting in. The older Protestantism, based upon an inerrant Bible and justification by faith only, has fallen into disfavor. Consequently many who were once content to be called Protestants are now somewhat averse to that term and prefer to be called Catholics. They want to drop the distinctive appellations of more quarrelsome days and thus be free to develop a Catholicity inclusive of all that is good regardless of its origin. They seek to revive a love for ancient principles and practices and ultimately to recover the full Catholicity of their religion. They want to get back to historic Christianity older than *"the Bible and the Bible only"*; to a Christianity which cannot be identified with Protestantism in the modern sense or with Catholicism in the Roman sense, but one more comprehensive than either. This is because it is their conviction that only Catholic Christianity, that is, the religion of the whole rather than of the part, can meet the need of the average man at all times and in all places.

Growth in Catholic Consciousness

Although, apart from the Anglican Communion, the tendency to repudiate Protestantism is not very widespread, it is, nevertheless, increasing. In all the larger denominations a restless agitation for some sort of Catholic consciousness is growing more and more pronounced. Ninety years and no more have elapsed since Keble set in motion the Oxford Movement, which marks the beginning of the Catholic return in the Anglican Church. At first there were few conversions and all the leaders suffered obloquy and misunderstanding, but now the Movement is by far the most powerful of any in that Communion. Anglo-Catholics believe history is destined to repeat itself among Free-Church brethren and that growth will come with another generation.

Even now there are indications of the direction in which things are moving. For instance, many who have inherited the Puritan unæsthetic meeting-house are seeking to shake off that unhappy tradition. Buildings are being remodelled so as correctly to conform to the time-honored arrangement of the sanctuary. The pulpit is less conspicuous, and the altar is being restored to its proper place. Vestments are more fashionable. Symbolic interpretations are appearing in greater numbers, wrought in glass, wood, metal, and stone. New liturgies are being written and non-

liturgical worship is on the wane. Ancient customs are coming back and renewed interest is being taken in the Church Year with its Lenten season. Protestant pastors are instituting the Open Door, a sort of semi-confessional, where people resort for counsel in religious difficulty. Impartial witnesses foresee the passing of Protestantism, while now and again some outstanding man pleads the Catholic cause and adopts the full Catholic ceremonial.

Free-Catholicism

The undercurrent of this return to ancient worship is manifesting itself through what is known as the Free-Catholic Movement. Based upon the central realities of the Catholic faith, Free-Catholicism recognizes the sacrificial significance of sacraments, and the necessity for expressing devotion in visible forms. It desires the recovery of Catholic heritage, and acknowledges the value of appealing through the senses to the soul. In an endeavor to combine faith with freedom of thought, Free-Catholics would sift out and appropriate all that is essential and helpful to life, faith, worship, and order in the experience of the whole Church. Societies have already organized here and there to put into operation the ideals of the movement, noteworthy among them being the Society of Free-Catholics (England), and the

Catholic Fellowship (Canada). The bases of both societies are the same and their membership includes Anglicans, Presbyterians, Methodists, and Congregationalists.

A well known spokesman and leader of Free-Catholicism is the Reverend W. E. Orchard, D.D., pastor of the King's Weigh House Congregational Church, London, England. His church is a visible example of the changing attitude of Protestants towards the old Catholic faith. Here is a building remodelled to suit a form of worship for which it was never intended. A chancel has been built in the east end. An altar stands in the center of the sanctuary. A sanctuary lamp burns continually to betoken the presence of the Reserved Sacrament. Eucharistic vestments are worn. Hangings are used in accordance with the liturgical colors of the day. The services are enriched with ceremonial unlike anything one would ever expect to see in a Congregational church. The bulletin board in the vestibule tells the time for daily Masses, the appointed hours for hearing confessions, and the evenings set apart for the Benediction of the Blessed Sacrament. A stranger on inquiring how such worship was possible in a Congregational church was told by an official: "The Congregational principle is that each congregation may demand the form of worship which it likes. Well, this congregation of Congregationalists has demanded a Catholic form

of worship; and so we have elected to be Catholics—that is, Free-Catholics, which is the name of our movement."

High-Church Lutheranism

Among Lutherans also there seems to be going on some sort of revival in matters ceremonial. In countries such as Denmark and Sweden they are quoted as making free use of ecclesiastical vestments—the alb, the stole, and the chasuble. In Germany matters have progressed further still. On October 9, 1918, the more Catholic-minded organized themselves into what is known as the *Hochkirchliche Vereinigung* (High Church Union). Catholic practices have been gaining in popularity for some time and this central organization is but a natural outcome of the movement. These brethren propose nothing less than the adoption of Catholic ideals: some kind of return to episcopal government, auricular confession as the true form of penitence, the development of the monastic life, a transfer of emphasis from preaching to the sacraments. They unhesitatingly declare that religion in its customary evangelical form no longer helps men.

Here, at home, the same reaction is going on. In writing of the Catholic reaction in the American Lutheran Church, the Reverend Arthur Gregory Marcell (Lutheran) says: "By the term

Catholic Tendency is meant the growing interest in the things ceremonial which the Church Universal has always observed in her cults. It is a growing love for those things of worship which have been dimmed and disowned by a false, fanatical reformation on the part of several would-be reformers. Deformers would be a better designation. We call it Catholic in tendency because it is only a return to what was always observed and practiced and what was essentially Catholic. It is an exchange of the 'coat of many colors' thrust upon us for the 'seamless dress' which we have always worn, so to speak. Those beautiful and stately practices that have ever been a part of the Universal Church and have come down to us as precious heritages, are rapidly finding their rightful places among the American Lutheran parishes. The prejudistic spirit is wearing away and we are coming out of the captivity of fanaticism into which we were sold by those who had zeal but not according to knowledge." [1]

From this writer we gather that among Lutherans the remodelling of churches is going on apace; that chancels are being altered to accord with what they were in times past; that Eucharistic lights from two to six in number are appearing on their altars; that early celebrations are becoming the established rule in many parishes; that here and

[1] *Catholic Tendencies in the American Lutheran Church,* American Church Monthly, January, 1923.

there there is a decided leaning towards episcopal government, and a yearning for the day when the American Lutheran Church will have a cathedral and a bishop of her own. As a concrete example of the trend towards ancient ritual, he quotes a Lutheran confirmation service in New York, where, at the celebration of the Holy Eucharist, "the ancient vestments were worn, even including the chasuble with the great cross of gold glowing on its red velvet background."

In lamenting the fact that Catholic heritages were allowed to become lost to a great portion of the Church, Dr. Marcell goes on to say: "In the place of the majestic ritual were set up human vagaries of worship such as we see around us; a sort of informal sack-coat attire which deprived the service of all meaning and beauty. Prayer meetings and revivals seemed to be the height of devotion, plus a superabundance of ecclesiastical ragtime in the place of the glorious pæans of the Church. And so we drifted! But thanks to be God, a little leaven remained and that leaven is leavening the whole lump. We are coming into our own, not only in America, but in Europe as well. We are owning again the Catholic character of the divine service. The reaction has come and is spreading."

Anglo-Catholicism

In the Anglican Communion events have moved very rapidly. Of late years a remarkable change has come over the whole Church. Time was when she regarded herself as part and parcel of the Protestant world, but now she not only increasingly hesitates to federate officially with Protestant bodies but even insists more strongly on her Catholic character and mission. A few years ago she was spoken of as a kind of *via media* between Protestantism and Romanism. Such a classification today would be resented by Anglo-Catholics on the ground that her sacramentalism parallels that of Rome. A great number of the clergy, possibly the majority, stand midway between the two groups mentioned, but even these realize that the Church is Catholic and therefore entitled to everything that properly belongs to Catholic heritage. In short, the trend throughout the Anglican Communion is towards the adoption of beliefs and practices and a conception of religion irreconcilable with the normal Protestant position. Someone has observed that she is openly recanting ninety per cent. of the traditional protests against Rome, and such appears to be the case.

This recantation, let it be so called, has so attracted the attention of a British prior, Ildefonsus Cummins of the Benedictine Order (Roman), that he informs his brethren that it is only neces-

sary for them to look around on all sides to see how rapidly the country is returning to the old Catholic faith. He is amazed at the number who once gloried in the name Protestant and who now glory in the name Catholic. Says he, "Anglo-Catholics they call themselves, others simply adopt the name Catholic." He intimates that the services of the Established Church are now barely distinguishable from his own, and that from thousands of her pulpits nine-tenths of the Catholic Faith is being preached week by week. Similar testimony is also given by a Protestant journal, *The British Weekly,* which, in reporting the Anglo-Catholic Congress, found that among Anglican churches in England, eight thousand are now definitely Catholic and two thousand others are sympathetic. The sentiment of the members is reported as follows: "We are not Protestants. We believe the sacraments are necessary for salvation. We believe that our Lord is actually and in very truth present on the altar. We make our confessions. We pray for the dead. We invoke our Lady and the saints. We pray for the reunion of Christendom, and have profound respect for the Roman Church."

Thus the ancient faith is slowly but surely returning. Here it is perhaps barely noticeable, elsewhere it has advanced considerably. Rites and ceremonies once in disfavor are becoming so common as to be taken as a matter of course. Con-

vents and monasteries are on the increase, and everywhere there is a tendency to exalt once again the Lord's own service, the Mass, into the chief vehicle of devotion.

So far has prejudice been dissolved that sixteen thousand Anglo-Catholic conferees send the Holy Father respectful greetings, and the Archbishop of Canterbury meets Roman representatives with a view to reunion. In commenting upon this, the editor of a non-Catholic London Sunday paper, *The Referee*, affirms that England no longer speaks of Rome as the Scarlet Woman, and writes that if ever there could be again a real Ecumenical Council, we might well think of the Archbishop of Canterbury and the Patriarch of Constantinople on either side of the dais, but not of any one but the Pope of Rome in the chair. Such is the reaction from chaos to Catholicism that to many the movement appears to be headed directly for a counter-reformation. In fact, *The Messenger of the Catholic League*, a quarterly leaflet of an organization within the Church of England, publishes the following extract in its profession of faith:[1]

I acknowledge the Holy Catholic and Apostolic Roman Church to be the Mother and Mistress of all the Churches, and . . . the Roman Pontiff the Successor of Blessed Peter, Prince of the Apostles and Vicar of Christ.

[1] Quoted from the *Antidote*.

CHAPTER TEN

Defects in Protestant Foundations

WE may well suppose that there are many operating causes for the backward sweep of the pendulum towards the old Catholic scheme of things. Many are repelled by the subjectivity and the individualism of modern Protestantism. Others are impatient at its obvious inability to achieve any widespread unity. Some deplore the general lack of warmth and color in its normal worship and complain of too many calls upon the intellect and of too few outlets for the emotions. Doubtless all these things contribute to make for the change that is taking place in Protestant worship, but they are only contributory. Nothing less than an upheaval in Protestant thought and the overthrow of Scriptures as absolutely supreme are sufficient to account for the general trend back to the Church and to the Sacraments.

Back to the Church

The superstructure of Protestantism was built upon the doctrine of *the Bible and the Bible only* as the final and absolute authority in all

matters that pertain to the Christian religion. While this foundation held firm the superstructure was secure. It has not held. Experience and research have made it more and more difficult to maintain the position that the Scriptures are the one final and absolute authority that reformers once supposed them to be. Consequently, with the old authoritative Bible somewhat undermined, men have gone on to one of two alternatives: the first, to the authority of the individual mind and conscience (Modernism); the second, to the authority of the Church or Tradition (Catholicism).

Those who chose the latter considered it the only safe alternative, otherwise all preliminary hypotheses had to be discarded and each man had to work out his religion *de novo*; and any superstructure reared on the basis of individual speculation would necessarily be imperfect in outline and constantly changing. This was apparent also, that those who had built most firmly on Protestant foundations had suffered most in the collapse; while, on the other hand, those who had held most closely to ancient faith and practice had suffered practically not at all.

The pillar and ground of the truth is the Church, not the Bible. Behind the Bible stands the promise of a divinely directed Church, and if finality is stamped upon the Scriptures, then that finality must ultimately be traced back to the

Church. The truths of Scripture as to an extra-natural revelation of God are accepted, not merely because they are written in a Book but because the Church bears her testimony that they are true. A protagonist of this view writes as follows: "The life of the Church as a divine organism—living, speaking, acting—was in no sense drawn from a book, or in other words, dependent on the Bible, for not a word of the New Testament had been written until thousands of those who were to be saved had been added to the Church, and it was not until the fourth century that the books of the Bible were selected and the Canon of Scripture fixed by the Church herself. It was the Church which gave us the Bible—not the Bible which gave us the Church—and as God's representative the Church interprets the Bible with authority as her own writings." [1]

The Early Church had to rely entirely on Tradition, the *unwritten* Word of God, until God added the *written* Word; and, even with the New Testament to resort to as an authority, the ancient Fathers still recognized the necessity of appealing to Tradition to settle controversies and to establish what ought to be believed concerning the faith. For many years Tradition sufficed by itself, and by its utterance the Bible was declared to be inspired. The written Word of God, on the other

[1] The Rev. J. A. M. Richey, T.S.A.

hand, has never stood alone, and, divorced from Tradition, may be made to speak with many discordant tongues.

Thus have many come to believe that the reformers blundered when they began to build apart from the Living Witness of the Church; that they erred in relegating the Church to a secondary place and in making her a mere slave of her own offspring. It is the frank recognition of these errors that motivates many to re-acknowledge the authority of the Church or Tradition.

Back to the Sacraments

Religious leaders are experiencing deep uneasiness at the general failure of the reformed Churches to hold their people, and they are being forced to the conviction that something is wrong somewhere. Empty pews, they say, tell their own story, that the type of religion offered does not appeal. Protestant worship meets little real need. How else adequately account for our notoriously empty churches?

Churchgoing, or whatever may have corresponded to it in primitive times, grew up as a result of some need, and if churchgoing is a thing of the past it is either because men have outgrown that need or else because such churchgoing as they know no longer meets their needs. Those who hold that man is incurably religious are convinced that the human race has not outgrown the call to

worship, and that our Protestant churches are empty because Protestantism has gotten away from the enduring principles which underlie all worship.

This is the explanation. Protestantism has lost the art and inspiration of religion because it has substituted subjective for objective worship. Our Churches offer no help to a soul in its lonely approach to God. They afford few opportunities for the expression of deep religious emotion. There are no confessionals to encourage the constant unburdening of the mind, and devotional practices are almost unknown. Men look for authority, for guidance, but in our so-called reformed Churches they do not find it. Protestantism offers little more soul-satisfying experiences of intimacy with God than one may secure in the privacy of one's own chamber. In a word, reformed worship has degenerated into going to hear a preacher.

This has come about mainly through the logical development of Luther's doctrine of justification by faith only. According to this thesis, faith and faith alone is the precedent condition of salvation. Alone and unsupported by the Church, the individual wrestles for his salvation, which is achieved by a direct transaction between the soul and God. Hence there is no need for the Church as such; no dependence upon it as a channel of grace or a visible means to sanctification. All that

is necessary is a right belief drawn from the Bible, culminating in a right experience drawn from the emotions. Sacraments do not save and, therefore, are not vitally necessary. Hence Protestant theology makes the Lord's Supper a Holy Communion but not a sacrament in the proper sense of the word. On the same principle, George Fox dispenses with the sacraments altogether.

Although the logic of ideas moves slowly, yet in time their sequence is felt by all. As one old man said to me: "We are justified by faith alone, and once saved always saved." In his opinion the Church existed to preach salvation, not to administer it through the sacraments, and having once heard the voice of the preacher he was assured of salvation. He claimed it and gloried in it, but in the three and a half years I knew him he went to church just twice.

It is such a consequence as this that leaves the doctrine of *salvation by faith only* open to grave doubts. It relegates the Church too far into the background. Too obviously it defeats the very purpose of organized religion and ultimately repels any serious attempt to seek God through the corporate body. And certainly, if Scripture is not the one infallible rule of faith and practice, then it is not a sufficient guide to any individual seeker after truth, nor can it be cited in opposition to Tradition which teaches that salvation is to be found through the sacraments.

The defects in Protestant principles, therefore, constitute the underlying basis for rejecting Luther's doctrine of *faith and faith alone* in favor of the Catholic doctrine that communion with the Church is necessary for a full participation in the blessings of redemption. Normally, Christians grow in grace through sacramental relations with the Church, which, being indwelt by the Holy Ghost, is able to quicken her members through life-giving and sustaining sacraments.

CHAPTER ELEVEN

Retrieving Neglected Means of Grace

THE Catholic reaction is a spontaneous movement, sporadic in origin, rather than an agitation directed towards a number of formulated objectives. It is only to be expected, therefore, that those carried along therewith will differ greatly in opinion. All of them travel in the same general direction, but not all are equally conscious of their destination. They all seek the day when the Church shall have recovered her visible unity, together with those other three marks, holiness, Catholicity, apostolicity; but they are by no means unanimous as to just what adjustment this will entail. Some look for a Catholicism that is free or evangelical, and these would be content merely to restore certain doctrines and usages common to the Greek and Roman Churches prior to the schism. Others desire a more definite form and insist upon incorporating the whole body of Catholic tradition. All are agreed, however, that "the worshipper in the Protestant church must be made to feel, as the Catholic feels at the Mass, that *something is really being done*—something in addition to the subjective change in his own consciousness."

Free-Catholic Objectives

In the presidential address of 1920 given to the Society of Free Catholics,[1] the Reverend William E. Orchard, D.D., hopes for the reconciling of the conflicting elements in Protestantism and Catholicism, and looks to Free-Catholicism to play an important part in bringing about such a reconciliation. While this address primarily concerns the reunion of Christendom yet incidentally it speaks of three fundamental objectives of Free-Catholicism. Says Dr. Orchard: "What our society recognizes is that there are deeply divergent principles, that they have created an unmixable atmosphere; and it proposes to resolve the principles on the conviction that they are complementary and not contradictory, and to bring about a gradual change in the atmosphere by a process of infiltration." "What we have to work for is an understanding on the necessities of the traditional Catholic Order to the persistence of the Church, but the necessity also for that theory to be interpreted differently and not pressed to the exclusion and repression of other elements equally essential."[2]

First, there is a proposal to resolve the divergent principles of Protestantism and Catholicism. As the address points out, the conflict arises be-

[1] *Constructive Quarterly,* December, 1920.
[2] *Constructive Quarterly,* December, 1920.

cause we contrast extremes and work them out as though they were dilemmas, such as organization or life, authority or freedom. But these are not really contradictory; indeed, they are mutually dependent. It may be demonstrated, for instance, that we cannot have authority without freedom, or freedom without authority. Organization may be shown to be not only not destructive to life but the very condition of its existence. Even those who profess to spurn ecclesiastical organizations find them necessary. They afford permanence and stability without necessarily stifling any desirable spontaneity.

Second, Free-Catholics aim to bring about "a gradual change in the atmosphere by a process of infiltration"—which is possible because extreme Protestant and Catholic positions merge somewhere in the Christian system. As men come to recognize that both extremes have valuable contributions to make, infiltration will proceed rapidly. In the meantime, this process can begin in the Free Churches—these can be Catholicized. First, Catholic forms of worship should be adopted, and then the Sacramental Presence should be secured in the traditional way. Dr. Orchard would not say how in any given case a Free-Catholic should make such changes, but he asserts that men are making them in spite of great difficulty. However, the successful way to restore the Mass and the full Catholic faith, even under

the most unpromising conditions, is by adopting changes gradually: "More reverence in first things; greater frequency, services devoted to this (The Eucharist) alone; early celebrations; —all this starts a movement in the right direction. Now if you start there, you will soon begin to pick up other things in the Catholic tradition."

Third, Free-Catholics aim to discover in what degree the continuance of the Church depends on traditional Catholic Order. Here the effort is to ascertain whether apostolic succession and the threefold ministry are essential to the well-being of the Church, and if so, for what—valid sacraments or efficient administration? According to Catholic tradition no one can consecrate the Holy Eucharist or give absolution unless he has been ordained to the priesthood by a bishop who can himself claim succession from the apostles. The commission to minister can be given only by those who have the power to transmit Holy Orders, and this power comes by the Holy Ghost through the apostles from our Lord Himself. Now while Free-Catholics are open to conviction that Catholic Order is essential to the persistence of the Church, they are not necessarily convinced that this is because of any special grace conferred by the imposition of a bishop's hands at the time of ordination, and they seek to prove to those who have apostolic succession that God is not bound by any exclusive system.

It is here that Dr. Orchard brings in a doctrine of *intention*. He holds that if it is the intention of the celebrant to mean what Christ meant in the Eucharist, then there is a valid sacrament irrespective of apostolic succession; so also the recipient through his own intention at Holy Communion receives the veritable Body and Blood of Christ irrespective of the intention of the officiating clergyman. As for the latter, this, says Dr. Orchard, can best be known, not by some tedious explanation, but by his observance of the outward forms which have become traditionally associated with Catholic belief. It would seem, therefore, that a Catholic is a Catholic by *intention* and not by the accidents of his denominational affiliations, and it is this truth which Free-Catholics desire their fellow Catholics to recognize.

What German High Church Unionists Want

Now as for the objectives of the Free-Catholic movement among German Lutherans, these may be found in an official publication of the High Church Union called, *Was will die Hochkirchliche Vereinigung*?—What does the High Church Union Want? These objectives, as translated into English in the *Living Church*, are as follows:[1]

[1] *Living Church*, December 27, 1924, p. 305.

I—1. The High Church Union stands for the freedom of the Church from the State.

2. The Church must get down to the people, and must be One.

3. To accomplish this there must be bishops.

II—1. The Sacraments must take a higher place, and preaching a lower.

2. There must be more ritual and music.

3. There must be a reform of private devotion, and the religious life (monastic) must be restored for those who have a vocation for it.

4. There must be facilities for auricular confession, and more frequent communions.

5. A breviary must be prepared for their Church.

The pamphlet enlarges, of course, on each of these points and states why a return to Catholic worship is desirable. The main reason seems to be that the Lutheran Church is disintegrating. At least, so the plaintive question leads one to believe, "Shall Rome take one third, Materialism another, and the remainder escape into sects, denominations, and spiritualism?"

The German Lutheran Church, it appears, has been face to face with so-called modern theology longer than we in America have been. Being the first to discover certain weaknesses underlying the orthodox Protestant position, she turned to scientific theology, with the result that non-miraculous religion took away her power to appeal. Now she stands well-nigh forsaken. Thus Dr. Schoberlein, in Göttingen, laments that their churches are get-

ting emptier and emptier.[1] He even goes so far as to say that their churches are beginning to resemble those of which the prophet spake: "How lieth the city so desolate, that was full of people! She is like a widow. The streets over against Sion lie desolate, because no man cometh to the feast; all her gates stand deserted, her priests make lamentation."

The situation threatens the very existence of the Lutheran Church. To do nothing is fatal, and to reëstablish the Bible as the sole authority in religion is impossible. Since Rome is able to make converts while Geneva is losing them, obviously Lutheranism lacks certain elements which Romanism constantly brings to the fore, of which supernaturalism and sacramentalism are perhaps the chief. Therefore, the *Hochkirchliche Vereinigung* aims to do what all Free-Catholics are trying to do; that is, to re-invigorate Protestantism with Catholic ideals.

Lutheran unionists claim to be uninfluenced by Romanism and the ideals to be infiltrated are non-papal. Indeed, the High Church Union fears Rome and regrets conversions to her. Its members are not even convinced as to the need for the grace of Holy Orders, and any return to episcopacy presumably would be to ensure greater efficiency in administration and to prevent disintegration.

[1] *Living Church*, December 27, 1924, p. 306.

In short, the movement seems to be an effort to retrieve certain neglected means of grace. In this respect it differs from Anglo-Catholicism which feels the necessity of incorporating the whole body of Catholic tradition.

Anglo-Catholic Ideals

The ideals, as set forth in the official Anglo-Catholic Congress Books, are acceptable to the rank and file among Anglo-Catholics. The presentation is fair and conservative, uncompromisingly Catholic but non-papal. No arbitrary attempt is made to say what God will or will not do through other ministries, but at the same time full episcopal ordination is recognized as God's normal way of conferring the grace of priesthood. The sacrament of penance (auricular confession and priestly absolution), while not prerequisite to receiving *the Body and Blood,* is, nevertheless, regarded as a natural and desirable preparation. The five other sacraments—Baptism, Confirmation, Holy Eucharist, Holy Matrimony, Holy Unction—are exalted to the same plane which they occupied before the Reformation. As regards the holy sacrament of the Eucharist, while no philosophic definition of the Real Presence is undertaken, it is clearly understood that the doctrine of transubstantiation is nearer the *Words of Institution* than is the nebulous belief of Prot-

estant thought. Doctrines and practices in use in the sixteenth century when Anglican and Roman Churches were sundered, or in 1054 when Rome and Constantinople severed their communion, are regarded as permissible. Hence: Masses are offered for the dead, the intercessions of the saints are implored, and honor is continually paid to Saint Mary, Mother of God our Saviour Jesus Christ.

Moreover, since the Anglo-Catholic movement has justified and established itself within the Anglican Communion, and since its adherents accept the principle of development in doctrine, the need for supporting any innovation historically has now passed; consequently, many devotional practices which are comparatively modern are being adopted. Says Dr. Morehouse: "It was inevitable that when Anglo-Catholicism was a revolutionary intrusion of thought in a Church which conceived itself as primarily Protestant, it should base its whole argument on the challenge of past ages, since it was necessary to show that nineteenth century Protestantism was an usurper in a Church whose theology and official position much antedated the rise of the Protestant position. But that Anglo-Catholics would be content to live permanently in the atmosphere of Caroline divines or of Elizabethan controversialists or of thirteenth or of twelfth century Latinized Catholicism, was unthinkable. Always testing new inter-

pretations of the Faith by the canon of universality in fundamentals, the Anglo-Catholic allows no such test in the realm of devotional practices. Does it work? is it calculated to help human souls? are the tests that, more and more, will be recognized, as the Anglo-Catholic conception of the Church prevails more and more generally in Anglican churches. Thus, on the one hand, we shall undoubtedly borrow more and more from Rome, but, on the other hand, we shall, more and more, decline to accept any of these things simply because *they are done* among Romans." [1]

"It cannot be too strongly affirmed that Anglo-Catholics do not desire, and are not working towards, a mere absorption of the Anglican Communion into the Latin Communion as it at present stands. Even if it were logically defensible, that would be a poor, narrow, and jejune ideal. Ours (the Anglo-Catholic) is a much richer and grander objective; it is nothing less than the final synthesis which will include Rome, Canterbury, and Constantinople (and, we trust, a re-Catholicized Geneva), each having unlearnt its own defects and learnt the characteristic excellences of the others, in a world-wide unity, based on love and knit together by the bond of the Spirit, never to be broken again while the world endures." [2]

[1] Editorial, *Living Church*, August 18, 1923.
[2] Handbook, Anglo-Catholic Congress, p. 23.

CHAPTER TWELVE

The Way of Reconciliation

THE Catholic-minded feel that their position, and theirs only, presents possibilities of reconciliation between Fundamentalism and Modernism. Catholicism clings to the essentials of the faith, but welcomes all the light that modern science and scholarship can throw upon them. It acknowledges that Scripture is stamped with finality, but also recognizes the human element in which the Word of God is enshrined. Moreover, they are convinced of two things: first, sooner or later Fundamentalists will admit that modern investigation confirms the Catholic tradition that the Scriptures are the product of the Church and can be understood only as such; second, that the unfruitfulness of Modernism will force many of its adherents to *get down to the people*[1] and, in doing so, to confess that Catholic practices are based on man's needs.

[1] See *Objectives of High Church Union*, Ch. 11.

Fundamentalism A Departure

Fundamentalism departs from Catholic tradition when it asserts the supremacy of the Bible, for according to tradition the Church is supreme. As evidence of this, one might mention that the earliest confession of Christendom, the Apostles' Creed, says nothing about the Bible—not as much as hints that there is a Bible—but it does profess belief in the *Holy Catholic Church.* The doctrine of a supreme Bible was superimposed with the coming of Protestantism. Thus Dean Gray's assertion may be true, that the Apostles' Creed is *"the most succinct, and yet comprehensive statement of Fundamentalism"* he knows, but to use the creed in that connection is, to say the least, a misapplication. Those who framed this confession had never heard of his cardinal presupposition—the Bible as the one infallible rule of faith and practice.

Moreover, after naively assuming that Fundamentalism and the Apostles' Creed are, to all intents and purposes, synonymous, Dean Gray proceeds to deny that this creed occasions schism. Dr. Fosdick charges Fundamentalism with being divisive in Churches which are already "sufficiently split and riven," and Dean Gray replies: "The most succinct, and yet comprehensive statement of Fundamentalism of which I know is the Apostles' Creed, and surely this has never been divi-

sive of the Churches? It has not split and riven them." This exoneration of the creed fails to answer a reproach against Fundamentalism. It is merely a masterly evasion. Unfortunately, the facts remain unchanged, and the conviction persists that the exalting of the Bible above the Church is divisive. It always has been so and always will be, as we may know from the still increasing lamentable divisions of Protestantism.

Nor are any reconciliations possible as long as Fundamentalists cling to what Dean J. F. Vichert calls their "fanaticisms" and "vagaries." One of the latter is the so-called *inerrant* Bible. Just what this means is open to question. Dr. Fosdick says it means that everything in Scripture was inerrantly dictated. All the scientific opinions, and medical theories, and historical judgments are infallible. Dean Gray, on the other hand, asserts that it means something entirely different. He tells us: "There may be scientific opinions, medical theories, and some utterances in the Bible which are in themselves untrue, and yet the record of them may be an inspired record for all that." [1] To admit that the Bible contains "some statements that are only partially true and some that are altogether false" [1] makes the man in the street wonder how Fundamentalists can seriously insist upon calling the Bible *inerrant*.

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[1] p. 12, Gray, *Deadline of Doctrine Around the Church.*

An *inerrant* Bible means, according to Dean Gray, that inspiration terminates on the *record.* Hence, he argues: "It is not incumbent upon them (the Fundamentalists) to say just how, or where Moses obtained (the story of creation, for example). They merely say the story has the stamp of God upon it, that as a *record* it is correct and the story of creation which God desires man to believe." [1] Unfortunately, this theory, attractive as it may appear at first sight, works out in practice into the old impossible conception of *the Bible and the Bible only,* and immediately there is a deadlock as far as all efforts at reconciliation are concerned. If Fundamentalists could only forget their presupposition—the Bible the sole authority in religion—and *merely say* that the Scriptures have the stamp of God impressed upon them, then would they be content with the Catholic statement in the Nicene Creed—*God spake by the prophets*—which is less controvertible than the unfortunate term *inerrant.*

To confess that God spake by the prophets does not necessarily imply that one recognizes any divine endorsement of the science of past ages, or any divine protection of the sacred writers against errors in fact. Nor does it imply that God's revelation is complete and closed. However, for the Fundamentalist the Bible is a completed

[1] p. 12, Gray, *Deadline of Doctrine Around the Church.*

revelation. He accepts an extra-natural progressive revelation from Genesis to Revelation—omitting the Apocrypha—but no more, and to clinch his argument quotes the passage in the Apocalypse: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life." Although the Bible as a completed revelation was never an article of Catholic faith, yet Dr. Gray continually implies that Fundamentalism merely represents the historic faith of Christendom. In this he errs. It represents the faith of Protestantism from the sixteenth century on.

The historic faith leaves room for the development of doctrine. It holds that the Holy Spirit is guiding the Church and that He is leading her into all truth; not indeed in the sense of superseding truths already revealed, but as making explicit that which was implicit before. This doctrine of progressive revelation finds sympathy with the liberal theologian, who is conscious of new light being cast on old truths, but it takes issue with the Modernist who assumes that the revelations of Scripture are destined to be superseded.

Modernism Denies One Order of Truth

Historic Christianity has always held that truth is of two orders. "The first sort is the truth of revelation, which is truth that has been conveyed to the mind of man from the outside—truth which man himself could not possibly discover by his natural faculties. For example, the truth of the Blessed Trinity. And, second, there is truth of the natural order which man arrives at by applying his natural faculties to the study of the world." [1] Modernism tends to preclude the first sort of truth, denying any supernatural revelation in the old sense. As asserts the liberal principal of Ripon College, Oxford: "Critical studies have altered for the Modernist the conception of the *mode* of Divine revelation. The Modernist does not believe that miraculous methods were used. The revelation is at once supernatural in its source, natural in its method. It is, moreover, not external to man, but internal." [2]

This altered conception as to the *mode* of Divine revelation is the secret underlying the Modernist's antipathy towards Catholic tradition. If no truth has been conveyed to the human mind from the outside then the finality of both Scripture and Tradition is doubtful, and the Christian religion, instead of being a supernatural revel-

[1] Rev. J. G. H. Barry, D.D.
[2] Rev. H. D. A. Major, D.D.

ation from the mind of God to man, becomes merely "the outcome of centuries of human thinking upon the facts of existence gradually approximating to a truth which we can never hope to fathom." Here, however, Catholic and Fundamentalist agree: "We either know God by revelation, in the old sense of the word, or we do not *know* Him at all." They agree that thoroughgoing Modernism shades into religious agnosticism, and that, if it is a religion at all, it can never be more than a religion without any theology.

Of such a religion there would seem to be small need. Negations are of such doubtful value that any religious system based on them is unavailing and without attraction. Under their influence churches get emptier and emptier, as is evidenced by the fact that the *Hochkirchliche Vereinigung* finds it necessary to get down to the needs of the people. Catholic customs are based on these needs, and such practices cannot be dispensed with without danger and loss. Too often in religion has error begun by denial and rejection, whereas we are more likely to be right when we affirm than when we deny. The denials of one age are almost invariably reversed or modified by the lives of some succeeding generation. In fact, nearly all the dogmas and practices discarded by the reformers now find a lodgment, in one form or another, in the modern world.

Connoting this truth, Mr. G. K. Chesterton

says: "The Puritans destroyed the institutions of medieval Christianity one after another and the moderns have been driven to restore them one after another." "The Puritans rejected art and symbolism, and their descendants brought them back again, with all the old appeal to sense and an additional appeal to sensuality. The Rationalists rejected supernatural healing, and it was brought back by Yankee charlatans who not only proclaimed supernatural healing, but forbade natural healing. Protestant moralists abolished the confessional and the psycho-analysts have reëstablished the confessional, with every one of its alleged dangers and not one of its admitted safeguards. Having bitterly complained that the family was insulted by monasticism, they have lived to see the family broken in pieces by bureaucracy. Having objected to fasts being appointed by anybody during any exceptional interval, they have survived to see teetotalers trying to impose a fast on everybody forever." Summing up, he says: "There is not a single one of the institutions denounced and destroyed as parts of medieval society that has not by this time been painfully parodied as a part of modern society." Convinced, therefore, that, as in the past, a system of negation and rejection will always be met with reversals, the Catholic-minded urge the principle of acceptance and affirmation, for this they believe to be the

most fruitful path towards reconciliation and union.

Catholics do not believe that the acceptance of this principle leads to Rome—that is, to the old unyielding Rome. Without doubt many Free-Catholics and many Anglo-Catholics, reacting from the chaos of Protestantism, appear to be somewhat enamoured of the glory and prestige of the Roman Communion; but, taking them all in all, they have not the slightest intention of submitting to the Papal See, or even of becoming affiliated with it, unless Rome moderates her pretentious claims. What they do intend, however, is to see and accept all that is *good* in Rome. This spirit of ready appreciation differentiates them from the old-time intolerant Protestant. They talk about reunion with Rome, they look forward to it and pray for its consummation; but, when they do so, they have not in mind a Rome overlaid with extravagances.

Catholicism and Roman-Catholicism are as yet by no means synonymous. As evidence of this Catholics point to the Eastern Church, which, although acknowledged by Rome herself to be Catholic, has, nevertheless, resisted Papal claims for eight hundred and seventy years; or, they may point to the thousands of Old Catholics scattered throughout Europe who have retained their succession from the Apostles in spite of the Pope's excommunication. Anglicans naturally quote their

own Communion as being Catholic in all the essentials of the faith, although only recently acknowledged by the Eastern Church and still unrecognized by Rome.

PART IV

REUNION

WAS the unity for which Christ prayed to be a unity merely of organization, or did it also include unity of faith? According as we believe Christianity to be a natural or a supernatural revelation so will our answer be to that question. Those assured that our blessed religion is a revelation from Almighty God will oppose all unities not based on definite belief in Jesus Christ as very God-Man.

"We need one another for our completion. The Christian Faith is not the separate relations of millions of isolated individuals with God, nor merely the intellectual acceptance of certain facts and doctrines, but membership in the Church which is the Body of Christ, filled with His Life and so binding the members into One. Each of us has some vision of Him Who is the Truth, but the vision of each is partial, for each is finite."

ROBERT H. GARDINER.

CHAPTER THIRTEEN

The Urge Towards Unity

PERHAPS of all motives that actuate efforts to restore the visible unity of Christ's Church, the most worthy are those which spring from the realization that our sad divisions dishonor Christ and are contrary to His known will. They suggest to the world that it is impossible to discover just what was really in His mind for His Church. They create the impression that He gave not one Gospel but many slightly different gospels, and that He founded not one Church but many slightly different churches. They lead the world to suppose that Catholicity and unity were not inherent in our Lord's teaching, else these principles would naturally pervade the Society He founded. Unwittingly perhaps, but undeniably, our unhappy dissensions have reflected on Christ. They cast a shadow across the perfection of His character, and make it infinitely more difficult for the world to believe that Christ really was the reconciling unity He claimed to be.

Our Lord's Prayer

That our Lord intended His followers to be united, there is no doubt. His wonderful prayer on the night in which He was betrayed reveals with perfect clearness what was in His mind for His Church. Most significant are the words: "Nor is it for them (My disciples) alone that I make request. It is also for those who trust in Me through their teaching; that they may all be one, even as Thou art in Me, O Father, and I am in Thee; that they also may be in Us; that the world may believe that Thou didst send Me. And the glory which Thou hast given Me I have given them, that they may be one, just as We are one: I in them and Thou in Me; that they may stand perfected in one; that the world may come to understand that Thou didst send Me and hast loved them with the same love as that with which Thou hast loved Me." [1]

To read these words without being impressed is possible only to those who are at heart indifferent to our Lord's wishes. Loyal disciples cannot but be influenced by Christ's prayer for His followers; and, however much they may feel their helplessness to bring about unity, this prayer nevertheless epitomizes for them our Lord's will for His Church.

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[1] John 17: 20-23, Weymouth Translation.

Practical Considerations

While the desire to conform to our Lord's prayer and to vindicate Him of the shame of our divisions is doubtless the most laudable of all incentives towards reconciliation, yet many other worthy considerations compel the churches to meet the question of unity. Practical motives, such as the success attending coöperation in all departments of human activity, are leading men to look for greater coöperation in Church work, and to question the desirability of perpetuating slight denominational differences. Hence it is that, as never before, clergy and laity are taking the matter to heart and are asking themselves what cherished traditions they may safely forego in the interests of unity. They are willing to consider platforms of agreement, and are organizing here, there, and everywhere, to maintain and to foster the underlying unity they feel with Christians of other churches.

The breakdown of denominational barriers is helping to make an expression of this feeling possible. There was a time when men differed on things they considered essential, but somehow these things are losing their significance. Positions once thought to be impregnable are becoming less and less defensible. Ancient quarrels are being forgotten, and questions, once thought of as vital, are gradually slipping into the background.

Arnold accounts for this by saying that all Protestant sects are moving, on the whole, in the same direction. To substantiate this viewpoint he says: "The Broad Church Episcopalian does not believe episcopacy is a divine but a human thing; so of Presbyterians on Presbyterianism. Congregationalists are willing to discuss the limits of independency. Nobody believes in Calvinism, hence nobody insists on Arminianism. Puritans have forgotten about the rule of the saints. Methodists dance and play cards. Quakers hire paid ministers and use organs. Etc." [1] Hence, because all the Protestant sects are thinking along the same general lines, great bodies of separated Christians see no valid reason why they should remain apart.

Meanwhile, union is urged by the spur of social problems. Our social bonds are loosening. Intermarriage between those of different denominations raises problems which often end unhappily both for marriage and for religion. Men are also beginning to see that much in the way of social reform is obstructed only by our lack of coöperation. They assert that a united Church could so impress the world as to speak with ten-fold more effect on matters of public moment, such as persuading the world to outlaw war.

There are economic considerations also which

[1] Protestant Unity, *American Church Monthly*, January, 1923.

cause men to doubt the wisdom of remembering old religious quarrels. The multiplication of little churches is an appalling waste of human effort. As things are now, every small town has two, three, four, and even five little struggling churches, more or less alike, more or less empty, and more or less without inspiration. There is a lack of money for support, a lack of equipment for efficient work, and a lack of suitable men for the ministry.

As an actual, concrete picture of one phase of the situation, a writer cites a certain overchurched village near New York: "The Baptist minister is a barber, who advertises his willingness to marry any and all couples appearing for the purpose. The Methodist incumbent is a nineteen-year-old freshman in a near-by college, doing the best kind of work he knows how to do. The Disciples have a minister who had been a tailor shortly before and had entered the ministry by passing examinations that would have been easy for a student in the second high school year. No one of these men (affirms that writer) has been touched by the culture, the education, or even scarcely the decencies of polite society." Such conditions bring the ministry into disrepute.

It is the clergy of the little churches who invariably vote for union since they have more reason for being conscious of the disabilities which our separations incur. They sense keenly the need

of support in their work, and realize the lack of that prestige which a greater organization could afford. Dr. Orchard thinks that the pastors of the larger churches do not feel this need for reunion so much because they are better able to rely upon themselves. He adds: "It is different with the smaller men; they have not the gifts of personality, or the capacity for bullying, or otherwise getting their own way, and they feel that their ministrations are at the mercy of capricious persons and unprincipled prejudice; and they want the support of a great Church with a great tradition." [1]

The Mission Field

Perhaps nowhere else is the need for religious coöperation felt so much as in the mission field. Where of all places but one clear Gospel should be preached, there is friction, overlapping, and competition, and an insistence on much that is merely sectarian rather than Christian. Grieved by the folly of it all, Sherwood Eddy exclaimed during his visit to Palestine: "How sad is the sight as one stands in the very Church of the Holy Sepulchre and sees it divided into sections, each held by some portion of the divided Church of Christ, claiming in almost every case to be *the* Church, to the exclusion of all others. Here, over

[1] Dr. Orchard, *Constructive Quarterly*, December, 1920, p. 594.

the very body of their crucified Lord, Christians have shed one another's blood in the bitter hatred of theological controversy and religious strife. Here they have been kept apart by the Turkish bayonet, and they must still be kept apart by the British policeman or some other force, or blood will again be shed."

Strangely enough, it is now from the native converts themselves that come the most urgent pleas and the most imperative demands that we cease from transplanting in the East the divisions of the West. They deplore the fact that they are being divided. This is instanced by the action of a group of Chinese Protestants who met in Shanghai in 1923, petitioning foreign missionaries to give them one Church in place of eighty-seven sectarian churches based on historical differences which, however real and vital to others, have no meaning for the Chinese people. In their opinion, our blessed religion, which ought to be a source of wonderful inspiration, becomes by its disunity a source of confusion and bewilderment. They concluded by appealing to all those who love our Lord Jesus Christ to follow His command and unite in one Church.

According to Dr. Arthur Judson Brown, secretary of the Presbyterian national board of foreign missions, this spirit of independence as to our sectarian divisions characterizes Asiatic Christians more and more. He is persuaded that they

do not propose to permit us to keep them apart and that they will unite whether we want them to or not. Quoting a grim remark of an East Indian pastor, he would have us remind ourselves that "were it not for the vigilance of western shepherds, the Indian sheep would some morning all be found in one fold."

CHAPTER FOURTEEN

Will Christendom Ever be Reunited?

THE great difficulty which stands in the way of reunion is the question of authority. Until this question is definitely faced and settled, there is but little chance of anything very permanent being done so far as organic unity is concerned. Union services, exchange of pulpits, and interdenominational mass movements, while all very well in their way, are at best but rickety make-shifts. Sooner or later the question must be faced—on what shall we base our thinking?

Two Extreme Positions

To the onlooker, Modernism and Fundamentalism represent two extreme positions which outlaw each other; the one making all authority center in the individual, the other making everything obedient to the Bible. Neither sees anything acceptable in the other's position, which accounts to some extent for their radically different conceptions of religion and of God.

Bishop Johnson of Missouri once made the observation that man has acquired through the ages

two faculties, faith and doubt: the one positive, preventing us from continuing forever in skepticism; the other negative, restraining us from rushing headlong into credulity and superstition. Perhaps this may furnish a hint towards a psychological explanation for the blind faith of the Fundamentalist, and for the so-called enlightened doubt of the Modernist. The two have overdeveloped opposite psychic habits; the one erroneously attributing his belief to a self-evidency of divine revelation, and the other, his doubt to a lack of scientific proof.

Introvert and Extravert

Religiously, the thoroughgoing Modernist is an introvert: he looks only within himself for his right to act. He concerns himself simply and solely with the consistency of his own mind. He acknowledges nothing really authoritative proceeding from the Christian community in matters pertaining to his own religious belief. To object that this is a non-gregarious attitude is altogether beside the point. The Modernist considers it the proper one to adopt so far as religion is concerned. He refuses to admit that there is anything inconsistent or reprehensible in it; and, accordingly, accepts or rejects as he sees fit any corporate religious experience. For this reason it is merely a waste of time to submit authorities,

whether biblical or ecclesiastical; they are not authorities to him, and no point of contact is ever reached by quoting them.

Needless to say, Modernism, if logical, will never be able to offer any platform looking towards reunion beyond the policy of allowing every man to be a law unto himself, which would be entirely unsatisfactory to almost all Christendom. This principle will never permit any finality in religion at all, nothing authoritative in Scripture or Tradition. It predestines the Church to be always learning but never to arrive at the truth, not to such truth as compels acceptance.

The consistent Fundamentalist, on the other hand, is an out and out extravert: he depends entirely upon an authority outside of himself. Says Dr. John Roach Straton, under the caption *Bible Only True Authority*: "We Fundamentalists disagree with the (Roman) Catholics, but we recognize their sound logic on the question of authority. Their principle of authority is right, but their practice of it is wrong. They center authority in the hierarchy leading up to the Pope; whereas only the Will of God can be binding on His earth-born children, and God has expressed His will in the Bible. Hence the Bible is the only true authority, the only sufficient rule for faith and practice in the individual life and in the Church. Protestantism must reject the destructive criticism of the Bible and accept it wholeheartedly as the

Word of God, and, therefore, our only authority."

Thus there is no approach to the Fundamentalist except through the Scriptures. He is a standpatter on the old theory of verbal inspiration, notwithstanding certain alleged contradictions in the Book itself and conflicts which are said to involve geology, biology, and modern ethics. For him the Bible is the sole authority over the hearts and lives of men irrespective of their inner thoughts and feelings. The findings of science and of philosophy, unless confirmed by Scripture, remain forever mere human opinions. This explains his violent reaction to the evolutionary hypothesis, which apparently conflicts with the authority of the first chapter of Genesis.

Here again there is no prospect of any basis of agreement, and never can be, beyond the utterly impossible one we know so well. According to Fundamentalism finality of sanction was reached nineteen hundred years ago. Revelation ceased after the New Testament was written, and for nineteen hundred years there has never been legitimate reason for any development in doctrine.

Obviously it is useless to reason with either position. Certain premises are settled and certain conclusions are inevitable if we accept those premises. Being mutually exclusive, each one debars any consideration of whatever truth the

other professes to hold. Before Modernist and Fundamentalist are ever able to meet on common ground, one must frankly recognize some authority inherent in the Christian community, and the other must just as frankly recognize the rights which belong to the individual mind and conscience.

The Mediating Position

Catholicism affords a mediating position between these two extremes. Claiming to be a practical solution of the apparent antinomy between liberty and authority, it essays reconciliation between those who seek finality in every utterance of Scripture and those who shrink from acknowledging any finality at all. It recognizes that certain elements of the faith are authenticated, and thus it satisfies the truth underlying Fundamentalism, that finality does enter into the Christian religion. On the other hand, Catholics find common ground with Modernists in that they acknowledge that there are theories in Fundamentalism which were never reckoned *de fide;* and Anglo-Catholics officially put themselves on record that they desire for those in communion with them "the greatest possible freedom of thought in regard to all matters which have not been defined by Catholic authority." [1]

[1] Handbook, Anglo-Catholic Congress, 1923, p. 21.

From the Catholic viewpoint there is no objection to *freedom of thought* as such, but only to our present tendency to ignore the obvious limitations of the individual mind. Mindful of a subtle danger in this tendency, Dr. Sparrow Simpson warns his readers that neither accumulation of learning nor brilliancy of intellect secures the individual mind against the wildest of conclusions and the most perverse and narrow of conceptions. Continuing, he confesses: "I sorely need some certainty on which I can rely, beyond my poor capacity to reason and to understand. I have said repeatedly to my class, I do not want you to take these doctrines merely on my assertion that they are true, or merely on my attempt to prove them so. The ground for my assurance of their truth is this: the world-wide Church has maintained them down all the centuries from the very days of Jesus Christ. If I am supported by the authority of Christendom at large, then I have something on which my teaching rests secure. That is the way and, as far as I can see, the only way, in which a man can escape from the narrowness of his own individual limitations." [1]

But for the Modernist to accept *the mind of the Church* is a serious difficulty because he is loath to admit that on the really great subjects of the Christian faith the opinions of simple Chris-

[1] Sparrow Simpson, *Liberalism in Religion.*

tian folk (those unsophisticated by modern learning) are of any great moment. The Church has always held that the value of such testimony is often very great, and in this she follows Saint Paul, who, like our Lord, teaches us that the wise and prudent are often more foolish than babes in Christ. Only when we acknowledge that the wise and prudent are not always sufficient unto themselves, but may learn from the humblest believer who through love and obedience has become a channel of God's truth, do we then discover that *the mind of the Church* is not opposed to, or even separate from, the authority of the individual conscience, but is the corporate expression of true Christian experience corrected and verified.

Thus we are led to the conviction that Christendom will never be reunited unless Modernist and Fundamentalist alike are willing to abide by the age-long agreement of the minds and consciences of Christian people. No unity is possible on the old Protestant principle of "the Bible and the Bible only," or on the newer Protestant doctrine that we may accept our religion on the authority of the individual conscience alone and by itself. Unity is possible only if we freely recognize the limitations of the individual mind. The willingness to correct one's own thinking by the ascertained mind of the Church is the essence of Catholicism, although unfortunately the latter is often confused with subsidiary matters.

CHAPTER FIFTEEN

Fundamentalism and Protestant Unity

ORTHODOX Protestantism has been weighed in the balances and found wanting. The insistence upon the right of private judgment, that every man was justified in interpreting the Bible for himself apart from authority, sounded plausible enough, but it was cognizant of only a partial truth. The tragedy hidden in this assumption is now apparent. Anyone was able to go out and set up a new denomination to emphasize every new idea in doctrine or ecclesiastical polity. So too, the persuasion appeared logical that God had revealed His will in the Bible, and that therefore the Bible was necessarily inerrant; but we now know that such a conclusion was incorrect. The lamentable outcome of this assumption of an inerrant Bible is that those who persist in it are compelled to abandon reason for a flood of emotions and to exalt the letter of revelation by belittling the human mind.

But reason cannot be belittled without endangering the very faith we are endeavoring to establish, since no amount of orthodoxy is justifiable on the ground of feeling alone. Discussion,

criticism, even controversy, are useful and, in an age of keen thinking, inevitable. For this reason Fundamentalism cannot maintain itself simply by passionate appeals to the faith of our fathers. Unless it is able to justify itself intellectually it is bound to be superseded. If certain assumptions of Protestantism are based on half-truths, as many think they are, then they can never be logically upheld, and Drs. Straton and Norris and other representatives of *the faithful* must recognize the insecurities of their position and either move forward or gradually forfeit their influence.

As has already been said, there are but two alternatives for those who lose faith in the orthodox Protestant position. Accordingly, many old-time adherents are being attracted by the Catholic ideal of the Church, while others are substituting the tenets of modern Liberalism. The latter are gradually divesting themselves of all Catholic survivals within Protestantism; and what our liberal brethren mean by their desire to complete the work of the Reformation is that they would root out and get rid of all remaining vestiges of Catholic theology, such as supernaturalism and orthodox Christology.

Opposing Pan-Protestantism

With reason the Fundamentalists, who are clinging tenaciously to the heart of the Catholic

tradition, oppose all efforts towards pan-Protestant unity and beyond all doubt will retard if not prevent the consummation of any such ideal. "They may not see clearly as Anglican Catholics do, how the great unity movement (pan-Protestantism) is based on that unconfessional, anti-Catholic, democratic humanitarianism into which current Protestantism has developed. But they feel it and some things they cannot fail to see. They cannot fail to see that in all the articles of confederation or bases of unity that are put forth, doctrinal statements find no place. Such statements of principles as are enunciated in movements for Church unity are so indefinite as to be patient of almost any interpretation."[1]

The goal of all such efforts assures nothing more than unity of organization. It proposes to settle nothing concerning our most holy faith, and everyone would be at liberty to disagree with everybody else. Such a society would include not only those whom Unitarians accuse of appropriating doctrines which they have been preaching for fully half a century, and which they assert Dr. Fosdick is now announcing with the air of a discoverer,[2] but also those whom Dr. Fosdick himself somewhat contemptuously alludes to as "swash-buckling radicals, believing not much of

[1] Frederick Sherman Arnold.

[2] See *New York Times*, p. 3, April 19, 1925.

anything." [1] A professedly all-inclusive pan-Protestantism could not reject either the one or the other.

Such a hodge-podge is not unity in the sense that orthodox Protestants understand the term, and distrust of it moves the former moderator of the Presbyterian Assembly to a spirited remonstrance: "The Liberals talk more about Church unity than any other group in the Church, but at the same time ignore the principles of true unity. 'We deplore," writes one well-known Liberal,' our divided Protestantism as a sin against God and man.' No one deplores this more than the Evangelical, and no one prays more earnestly for the making one again of the seamless robe of Christ. But when the Evangelical speaks of unity, he does not refer to the ramshackle of federations and resolutions and other popular devices, but to the real unity of faith in the Lord Jesus Christ. This is the only kind of unity that counts." [2]

Herein then lies the secret of the struggle going on in the Churches. The urge towards unity threatens to affiliate orthodox Protestants with those with whom they do not want to be affiliated. It would link them up with those whom at heart they believe to be unbelievers, and their scruples find some justification even from the pen of Dr.

[1] See *Ladies' Home Journal,* p. 18, January, 1925.

[2] Clarence E. Macartney, D.D., The Gospel or Not, *Ladies' Home Journal,* April, 1925.

Fosdick himself. There is, he writes, a "negative, agnostic, destructive" [1] sort of Liberalism. He admits, "some Liberals make negatives their chief stock in trade. Whenever they have the chance, they produce a long list of things, which they no longer believe." [1]

A Possible Revolt

What may possibly happen in case the pressure towards pan-Protestant unity becomes too strong may be gathered from Mr. Hartt's interview with the Reverend J. Frank Norris. "It was Norris who said to me at the very start of the first talk I had with him, 'There is going to be a new denomination.' He named the three distinguished Fundamentalists who are about to organize it. Of the present denominations he said, 'We are going to rip them up. Soon'—he named the time —'the ripping will begin.' Of the great schism that impends, he said, 'It's going to be a Bull Moose Bolt.' "

Indeed, a "bolt" has already been precipitated by the merger of Presbyterians with Methodists and Congregationalists in Canada. Eighteen hundred Presbyterian congregations enter the union, five hundred odd stay out and will carry on as the Presbyterian Church Association. The latter re-

[1] What Christian Liberals are Driving At, *Ladies' Home Journal*, January, 1925.

tain all their own property. The vote for union was strongest among the little struggling churches of the West, whereas the opposition emanated principally from the larger churches in the East. In appraisal of the fact that Toronto voted twenty-two in and twenty-five out, and that Hamilton voted almost solidly out, the Canadian correspondent of the *Living Church* says: "It looks indeed, as if the United Church will take all the financial liabilities of the Presbyterians in the shape of Western missions, and scarcely more than half of its financial assets in the shape of city and town churches."

Those who refused to enter the union did so on several grounds. Of particular interest to us are these three: the prevalence of Modernism among Methodists and Congregationalists, the absence of definite safeguards in the new constitution, and the abandonment of the Westminster Confession. This will recall a comment made by Dr. Frank Bohn and already referred to in Chapter Three. He accepts the responsibility for saying that here and there in the articles of confederation are slipped in words and phrases indicating that the Liberal position and the Liberal conscience are placated and satisfied. To repeat his own conclusion: "pillars of Liberalism these for the candidate who believes in a monotheistic Christianity and Darwinism."

For the Fundamentalist the issue is clear. The

liberalizing of the faith is bound to be duplicated in all subsequent reunions of Protestant churches, unless the orthodox are able to maintain control of their denominations. If they do not succeed in this, the ultimate issue will involve not the question of a little liberalizing here and there, but a situation in which orthodoxy will have to choose between submersion in a pan-Protestant creedless union and the formation of a new orthodox denomination.

Stamping out Liberalism

In the hope of averting a crisis, the orthodox are strenuously endeavoring to purge their several denominations of Liberalism. For the time being, the Presbyterians appear to be having a measure of success. They have forced Dr. Fosdick to return to a Baptist Church. His refusal to become a regularized Presbyterian minister evoked from the General Assembly a decree that he had no place in a Presbyterian pulpit. So too, this assembly, sitting as a high court, upheld the complaint of the Reverend Albert B. Gantz, who challenged the right of the Presbytery of New York to license ministers who did not affirm positive belief in the Virgin Birth. The decision makes it clear that the Virgin Birth of our Lord Jesus Christ is an essential doctrine in the Presbyterian Church, and that it is unconstitutional for

any Presbytery to ordain those who cannot affirm their faith in this doctrine.

The Episcopalians also have sincerely tried to cope with a situation fraught with danger, and several Liberals who figured quite prominently last year have withdrawn from the conflict, notably Dr. Percy Stickney Grant. Modernism suffered a defeat in the Episcopal Church when, notwithstanding tremendous support afforded by several journals of religion to the erstwhile Bishop of Arkansas, the House of Bishops deposed Dr. William M. Brown on his refusal to retract certain heretical statements in his book, *Communism and Christianism,* in which we may read over and over again such heterodoxy as this: "The gods, not excepting Jehovah and Jesus, are as mythical as Santa Claus" (p. 150). "I do not now and probably never shall again believe in a conscious personal God" (153). "I do not believe that he (Jesus) ever had any existence as a god, and that if he was at any time a man, the world does not now and never can know of one thing that he did, or of one thing that he said" (p. 154).[1] Dr. William N. Guthrie, of St. Mark's-in-the-Bouwerie, represented the writer of those sentences as a great teacher of the common people who had been deprived of his right to minister within his mother Church her saving religion. Such radicalism, how-

[1] Brown, *Communism and Christianism,* Ed. 1923.

ever, has discredited Dr. Guthrie's judgment and has undermined his influence among his fellow clerics.

While admitting these marked successes over radicalism, many nevertheless feel that conservative Churchmen have no real cause for exultation. They prophesy the doom of orthodox standards so far as future Protestantism is concerned, and many unwillingly are compelled to own that events point in that direction. They cannot fail to see that nothing less than the open infidelity of a Dr. Brown ever results in a heresy trial. Meanwhile Liberalism is making wonderful appeals for popular support, and is entrenching itself in schools and colleges, on mission boards and in legislative assemblies, until it appears that within a short time the orthodox will be not only utterly unable to expel their Liberal brethren, but even powerless to prevent them from becoming more and more Liberal. When that day comes, then those who still cling to the old fundamentals of the Catholic tradition will find themselves outvoted on all the vital issues of reunion.

What forlorn hopes Evangelicals still retain of persuading their denominations to remain steadfast to Reformation principles might well be shattered when they read such unfavorable prophecies as Mr. Arnold's. He foresees that "the unconfessional, democratic, anti-Catholic humanitarianism of current Protestantism will go on until it has

absorbed and federated all the Protestant denominations. Then it will go on doctrinally until it practically arrives at the Unitarian theological position of continental Protestantism and New England. If any of the orthodox remain, there is no hope for them save to join the High Anglicans (Anglo-Catholics), always supposing the High Anglicans succeed in maintaining themselves." [1]

[1] Rev. F. S. Arnold, p. 354, *American Church Monthly*, January, 1923.

CHAPTER SIXTEEN

The Coming Alignment

THE critical studies of the nineteenth century having demonstrated quite clearly the mere semi-truthfulness of old-time Protestant assumptions concerning the all-sufficiency of the Bible and of private judgment, the way is now open for a new orthodox alignment. This alignment is inevitable, since Fundamentalism is only emotionally sustained in its attempt to perpetuate these assumptions come what may. Emotion will continue to run high so long as the issue remains undecided, but, with the clearing of the atmosphere and the realization that Liberalism has come to stay, reason will regain her influence. Then Fundamentalism will disintegrate.

Passing Fundamentalism

The first to break away will be those who, while recognizing the serious weaknesses underlying the movement, have yet felt it imperative to join Fundamentalists in a struggle against modernity in religion. The final collapse, however, will not be precipitated until such thoughtful and well-

balanced doctors in divinity as Macartney, Machen, and Gray, openly repudiate the fanaticisms and crudenesses of certain less intelligent coworkers. Dr. Gray even now hesitates to call himself a Fundamentalist, not because he lacks sympathy with the Bible truths for which that name stands, but because he thinks the name Fundamentalism unnecessary and perhaps undesirable.[1] Improbable as it may appear, Fundamentalists will yet come to admit the legitimacy of biblical criticism. They now say that we must reject the destructive criticisms of the Bible, but by *destructive* they mean any criticism adverse to their conception of its inerrancy. However, the legitimacy of criticism is established for all time, and the recognition of this fact will make inevitable for the orthodox Protestant some re-statement as to what constitutes authority in religion.

Such a re-statement was undertaken in 1923 by the more liberal descendants of the old Evangelicals in the Church of England.[2] With these, religious authority is to be found no longer in one thing but in a composite of several. The authority of the Bible centers henceforth in its relation to the revelation of God in Christ, and it is the mind of Christ and not the letter of Holy Writ which is authoritative. Obviously these men have got-

[1] See opening sentence, *Deadline of Doctrine Around the Church.*

[2] *Liberal Evangelicalism*, p. 45.

ten away from the *sole* authority of the Bible. Fundamentalists will also get away from it. Unlike their liberal brethren, however, they will recognize the danger of toning down the authority of the Bible without at the same time reasserting the authority of the Church to interpret the mind of Christ; otherwise no one will know what is His mind, for as individuals we may all disagree.

Needless to say, the Bible will always be imbued with a unique authority for all Christians influenced by the Reformation; but the gradual agreement of both conscience and reason in delegating authority, not to the Bible only, but to the *organ* through which we got our Bible, will eventually affiliate Fundamentalists with those natural allies who, having lost confidence in the old Protestant position, are now endeavoring to restore the full Catholic faith. True, Fundamentalists are apprehensive lest the surrender of their doctrine of inerrancy may lead to apostasy; but, the fact that for sixteen hundred years no one believed in the infallibility of Scripture, except as it was declared authoritative by the Catholic Church, will allay their fears when once they emerge from the delusion that true Christianity perished in primitive times and was revived by an inerrant Bible at the Reformation.

A growing willingness to rest authority behind the Bible in the instrument of its source, together with the gradual dissolution of other prejudices,

promises to solve many problems which now appear to be insuperable difficulties in the way of a *rapprochement* of Catholics and Fundamentalists. Also, the necessity for concerted action will break down many denominational traditions, which grew up in the revolutionary development of the Reformation and which are not in harmony with its original more conservative program. Catholics point out that the way is now open to rectify the evils of denominationalism; and, urging that merely Protestant principles can never successfully resist Modernism, they entreat their orthodox brethren to move towards a fuller faith in conformity with that purified Catholicism for which the Reformation stood.

Orders

Questions as to Orders, it is said, will in due time solve themselves because of the constant necessity of choosing between a creedless union and an organization strong enough to provide for a continuity of the faith once for all delivered to the saints. As no non-episcopal ministry is strong enough to guarantee the latter, orthodox Protestantism—that part that escapes being pan-Protestantized, as may, for instance, the seceding Presbyterians of Canada—eventually will see the necessity of acquiring the historic episcopate as the best means of preserving the faith and the

unity of those who believe in our Lord Jesus Christ as very God-Man. Changes inevitably face all denominations, and the change to the ancient, time-honored and world-wide organ of unity—the episcopate—by its very fruitfulness would more than compensate for any temporary strangeness. Nor would this mean a *volte-face* for anyone if Dr. W. E. Orchard is right in his opinion that the whole principle of episcopal ordination is conceded in seeking any ordination at all, since every minister has to seek from some source some sort of recognition that he is truly called. [1]

It is not surprising that a noted Free-Churchman should speak in this way, since the very desire to live the life of a Catholic Christian immediately carries one beyond denominationalism, with its fragmentary conceptions of Christianity, and enables one to take a more comprehensive view of the Church. Some such broader vision has already manifested itself among the High Church Unionists of Germany. From all accounts the more Catholic-minded have begun to feel the need for true Catholicism, and are protesting against the nationalism and the Protestantism embraced by the older *hochkirchliche* movement. This new group have organized themselves into what is called the High Church Ecumenical Union, and desire converse with Anglo-Catholics. As stated

[1] See Reunion, *Constructive Quarterly*, p. 610, 1920.

in Chapter Nine, the Union hopes to restore Church authority by means of bishops and professes to accept the principle that the only way to Jesus Christ is through the Church.

It were idle, however, to pretend that the mere acquisition of the episcopate would consummate the reunion of all those who love Jesus Christ as Lord and God. It would be a step, but only a step, towards it. There would remain the Roman Church. Ultimate reunion must include the Roman Catholic Church. How, and on what conditions, is a matter of speculation, but Dr. Orchard strikes an arresting note when he warns his fellow Free-Catholics that there is a pitfall in the hope of wheedling Rome into concessions. He inquires: "How much do we want her to change? Change of attitude, of tactic, of spirit; these we may want and can expect; but do we want Rome to say, 'We have been wrong in doctrine, in development of authorized ritual, in the evolution of our hierarchical system?' If Rome has to say that, will it not in some measure discredit the whole Church idea?"

Anglican Orders

Take, for example, the question of the validity of Anglican Orders. Pope Leo XIII could not or would not recognize them. A little humility on the part of the Anglican Communion might set

that question at rest forever without the necessity of any future Pope rescinding the verdict of Leo XIII. To promote the cause of unity and in the interests of Church authority, it might be wisdom not to look for any reversal of that judgment, but simply to arrange with certain prelates of the Eastern Orthodox Church, whose Orders have been recognized by Rome, to conditionally re-consecrate all the Anglican Bishops present at some future Lambeth Conference. Then, in the course of another generation, as the editor of the *Antidote* points out, there would no longer survive any Anglican ministers whose ordination Rome might not recognize as valid. And after that, negotiation for the corporate return to Communion with the Apostolic See would be quite as possible as is such action on the part of any portion of the Orthodox Churches of the East.

Such an act of humility would be no greater than Anglicans themselves require of lay persons every time they administer conditional baptism or whenever they re-confirm persons from within the Lutheran churches. Moreover, the visible demonstration of a spirit of humility, in a communion which has shown as much self-complacency as any other in Christendom, might be the means of bringing about the breakdown of pride and prejudice among other denominations, who, because they consider their clergy validly ordained, are impatient of any proposal of reordination

even when submitted as a pre-requisite to reunion.

If the great Free Churches are ever Catholicized and reunited to the Anglican Communion, "either as Uniate Churches attached to the Patriarchal See of Canterbury, or as great confraternities, analogous to the Third Orders of St. Francis and St. Dominic," it will not be until Anglicans themselves have established beyond all doubt the Catholicity of their own orders. The question as to whether they are now valid need not concern us. The point is this. Their validity may be ensured without much effort and with no loss of dignity. Whereas, if Canterbury sets the example of persistent bickering with Rome, the English Free Churches will not fail to adopt it in their attitude to her. Faith, not bickering, removes mountains, and the greatest act of faith in recent years was projected when the Archbishop of Canterbury met to confer with Cardinal Mercier. The ensuing Malines conversations are fraught with significance and may yet point the way, not merely to a recognition of Anglican orders, but to the reconciliation of all those who profess and call themselves Christians.

Such reconciliation awaits us when we renounce pride and prejudice for humility and love. There are incidents that might well be forgotten, and emotional attitudes that might well be abandoned, incidents and attitudes which perpetuate dissen-

sion among us. Can we be humble enough to forego pride of rank and fair enough to overcome our bias, in order that we may be gathered together in one fold? Only when we are able to rise above our past, will the Church recover her visible unity, a unity which in the estimation of Anglo-Catholics might find its fitting symbol in a constitutionalized primacy of the successors of St. Peter.

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